

The Pastor's Role in Educational Ministry in
the Pentecostal Church of God in Puerto Rico

A Dissertation
Presented to
The Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Ruben Perez-Torres

May 1979

This professional project, completed by

Ruben Perez-Torres,

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Ronald E. Calera

Alling Moore

April 4, 1979
Date

Joseph C. Haugh
Dean

FORWARD

In constructing this dissertation for the degree Doctor of Ministry, I have had the pleasant opportunity of getting involved in the pastorate a great deal more. I love it so much because I regard myself as a "Shepherd of Souls". It is very interesting to write about the pastor's role in educational ministry from the pastoral laboratory. From here, theory is taken into practice in a more moderate and realistic way.

The Church, the socio-spiritual institution most important in our society depends a good deal on the pastor's work for its development and perpetuation. With the concept that a pastor carries out his/her task, the fulfillment of the church's mission will be achieved. In this theological discussion we shall see how this mission should be an educational one and also how educational the pastoral role should be in order to realize this educational mission, through its leadership.

In the light of my own experiences during the past ten years I've spent in the pastorate and a whole life bound to the church, I have been able to note the urgency of understanding the pastor's role as being mainly educational. Especially I am very convinced of the need of the Pentecostal Churches to comprehend the relevance and significance of the pastor's role in the educational

ministry in our churches. Because of my ministerial relationship to the Pentecostal Church of God in Puerto Rico for a decade and being bound to this church from my childhood, I depart from this specific Pentecostal Church for doing my study, presenting my critiques and making my suggestion.

The specific approach of this dissertation is due in part to the carelessness of most of the Christian churches with regards to the educational ministry today. Therefore humbly I place the results and recommendations of this research to the service of those who have heard the Good Shepherd's call by telling them "Feed my sheep" and they have responded to Him "Here am I." Therefore I hope that those who realize the praise worthy labor of the pastorate, along with those who collaborate with them and aspire to be in charge of a flock some day, can discover in these simple pages how the pastor's work should be focused on education. Consequently they should prepare themselves to bring about these changes in the ministry so that the church carries on successfully, going throughout this world to gather converts and make them authentic men in God's image and likeness.

I dedicate this dissertation to my dear wife, Lydia Esther, my loving children Rubencito and Esthelita, who made my graduate studies possible by huge sacrifices, leaving our country for a year full of economic limitations and difficult adjustments.

Also my special gratitude to God for allowing me to get through my studies and to that extraordinary church to which I have dedicated my life so far, and hope to devote the rest of my life, the Pentecostal Church of God International Movement of Puerto Rico. Her moral and economic support have turned my dreams into reality.

I am grateful for the help that my advisors, the Professors Ronald E. Osborn and Allen J. Moore, have given to me through their wise recommendations regarding the work presented here. I want to thank the School of Theology at Claremont for accepting me as one of its own Doctor of Ministry Student.

Finally, I thank the individual who said "So there shall be one flock, one shepherd"; and ask Him for blessing this modest dissertation in the life of those who are part of this flock and in the life of those who fulfill the task of the pastor.

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
A. The Problem.	1
B. The Importance of the Problem.	1
C. Thesis	3
D. Definition of major terms.	4
E. Limitation of the Project.	7
F. Work previously done in the Field.	8
G. Methodology.	16
H. Outline of Project	17
II. THE PENTECOSTAL PASTOR AS A HISTORIC MODEL FOR MINISTRY	20
A. Origin of the concept of the pastor in the Early Church as presented by the New Testament.	20
B. The Pentecostal pioneer's concept of the pastor	24
C. The Concept of pastor in the American Pentecostal Churches	41
III. THE PASTOR IN THE PENTECOSTAL CHURCH OF GOD IN PUERTO RICO	46
A. The primitive Pentecostal concept of the pastor in the church	47
B. The present concept of the pastor in the church	56
C. The urgency of a new concept of the pastor in the church.	60
IV. THE PASTOR'S ROLE IN EDUCATIONAL MINISTRY IN THE PENTECOSTAL CHURCH OF GOD IN PUERTO RICO	65
A. A brief examination of the pastor's role in the Educational Ministry in the Christian Church	65
B. The concept of the pastor's role in Educational Ministry in the Pentecostal Church of God in Puerto Rico	72
C. Towards a new concept of the pastor's role in Educational Ministry in the Pentecostal Church of God in Puerto Rico	78

V.	A MODEL CHRISTIAN PROGRAM TO BE IMPLEMENTED BY THE PENTECOSTAL PASTOR.	90
A.	The needs	90
B.	The resources	93
C.	The program	94
VI.	EPILOGUE: THE PASTOR'S ROLE IN EDUCATIONAL MINISTRY; A POSITIVE ELEMENT FOR THE FUTURE OF THE PENTECOSTAL CHURCH OF GOD IN PUERTO RICO. . .	103
	BIBLIOGRAPHY.	107

ABSTRACT

"The Pastor's Role in Educational Ministry In the Pentecostal Church of God in Puerto Rico" by Ruben Perez-Torres; deals with the problems that this church and all the Christian churches are having with the exodus of adolescents and the loss of so many members. Those difficulties point out the great need for each pastor to become aware of the importance an educational ministry has in his/her church. Therefore the thesis is that the pastor's role in the educational ministry in the Pentecostal Church of God, as in any other church, can help to solve these problems.

To support this thesis, we will study the historic model for ministry as shown in the origin of the concept of the pastor in the Early Christian Church and use this as a model for the ministry of the Pentecostal pastor. We will also view the meaning of this concept among the Pentecostal pioneers in Puerto Rico and in the Pentecostal Churches in the United States, and we will undertake a study of how these churches have influenced the Pentecostal Church of God's concept of the pastor and how this concept has evolved in the church from its beginning up to our day. After this analysis, the urgency of a new concept of the pastor as professional in this church will be presented. As a professional, the pastor is defined as a person who

receives a high level of general education and specialized training to carry out responsible work with great proficiency. This kind of education can be understood, more or less, as that obtained by the individual through a university B.A. and through graduate Seminary study. With this academic and professional preparation the pastor will be able to play an important role in the educational ministry of the church. Since the pastor's role in educational ministry is seen to great extent as the solution of the problems mentioned previously, the last part of this dissertation is dedicated to that topic.

A brief examination of the pastor's role in educational ministry in the Christian Church will be carried out in this study. The historic research will be brought up to the time of the appearance of the Sunday School in the United States. As a consequence of American missionary work in the Caribbean, the Sunday School was taken to Puerto Rico. Juan L. Lugo was sent to Puerto Rico as a result of that missionary movement. There he founded the Pentecostal Church of God and along with it the Sunday School. This educational institution involved the Pentecostal pastor very little in the teaching work of the church. This dissertation will show how this significant ministry has been neglected in the Pentecostal Church of God in Puerto Rico, and the reasons for this situation. In order to confront this regrettable situation, a new concept of the pastor's role in educational ministry

will be given. Here the pastor is conceived as the pastor-educator who, along with the congregation, should help every member to find his/her ministry in the church. So then, by means of a well-elaborated program of Christian education, the pastor, like a coach is called to train the church members for their ministries. A model program for these purposes will be offered in the fifth chapter of this work. Finally, the dissertation will close with an epilogue where the significance of this new pastoral approach will be acknowledged as a positive element for the future of the Pentecostal Church of God in Puerto Rico.

Chapter I

INTRODUCTION

A. THE PROBLEM

This is a study about the pastor's role in educational ministry in the Pentecostal Church of God Int. Mov. in Puerto Rico. We will deal with the problem of the function of Christian education in the pastoral task of the church. We will see the urgent need that this church has of pastoral leadership in educational ministry. Like many churches, my church is facing the big problem of the exodus of adolsecents and the loss of so many members persuaded by sects such as the Jehovah's Witnesses, the Seventh Day Adventists and other groups with different ideas of the Christian faith.

B. THE IMPORTANCE OF THE PROBLEM

Those difficulties point out the great need for each pastor to become aware of the importance an educational ministry has in his/her church. Therefore he should trace along with his/her congregation an appropriate program of Christian education which responds to every spiritual and biblical need of his/her people. This Christian education program will contribute to the formation of a church with an adequate knowledge of our faith and the Christian life.

Therefore he should prepare his sermons in such a way that they will educate concerning fundamental subjects of the Christian religion. They will be exposed to clear and coherent order that makes it possible for the listener to learn the foundation of his faith. The Bible studies might be related to those same subjects being discussed in the sermons and serve to enhance the dialogue between the pastor and the parishioners about the themes under discussion.

A program of this nature has many significant benefits for the theological formation of the laity. It is indispensable to understand that a convert must learn basic truths of Christianity, so that he can be a Christian with solid principles who does not yield before any erroneous doctrinal current arising from his surroundings. He will have a clear idea of the Church's mission and of the meaning of the Christian life, and can become a leader within his congregation by collaborating with his pastor in the church's task.

A sermon can be emotional but not educational. It might make an appeal to a mere emotional reaction in the listener. Maybe it could move him to make a decision toward greater involvement in his congregation. However, its effect is short-lived. Immediately after the worship service, the person reverts to the same apathy towards the church's work. On the other hand, a sermon lacking in emotion can present a greater educational impact. It can

appeal to the intellect and teach an individual his responsibilities in terms of the of Christian discipleship; what it means to be a Christian and the subsequent implications of the service.

An educationally oriented church can develop members with stable Christian convictions whose participation can widely contribute to the church's growth. This educational emphasis in preaching and in worship would combat the problems that was mentioned in the beginning of the introduction. But it might be added that all the churches are very worried about the poor response from youths to the church program. Especially among those young people who have been raised in the church, we find the painful reality that they are passive members of the church. They do not comprehend the "raison de être" of the church. They do not understand the content of worship and most of the time they do not perceive the theological and biblical language used in preaching. They feel alienated. So, they choose to quite the church.

C. THE THESIS

In the presence of these problems my thesis is that the pastor's role in the educational ministry in the Pentecostal Church of God, as in any other church, can help to detain the adolescent's exodus and the loss of members in the church. Through a good Christian education program, he can teach the content of the Christian faith

in such a way that allows the children, youths and adults to better comprehend the faith's principles. Therefore they can develop a Christian life full of stability, engagement and response in favor of the church and society.

D. DEFINITIONS OF MAJOR TERMS

The major terms of the project will be defined in order to provide the reader with a specific idea as to their meaning in relation to the purposes established in this work. First of all we are going to take the term pastor. Here we understand as pastor the person who has been called by God personally through the church to be in charge of a congregation and to care for it spiritually and socially. When we are talking about spiritual care, we mean labor that is realized in the preaching, teaching, worshipping, counselling and visiting for the sake of the members of his congregation. By social care, we mean community involvement through which the pastor contributes to the welfare of the flock and the rest of the people of the area of his church. The pastor, like the leader of a community, is concerned with the solution of its social problems.

A derived term which is convenient to comment on is the Pentecostal pastor. Although all the Christian churches coincide in many aspects about the meaning of the term pastor, the Pentecostal churches, have a different outlook. They emphasize a great deal God's personal

calling of the pastor. Despite the evolution of the meaning of the call, the Pentecostal church still points out that the pastor's success in the exercise of his ministry will depend primarily on his real call from God. Yet, most of the Pentecostal churches require that any person who desires to become a pastor should present a little congregation gained and organized by the ministry which is the evidence of his vocation. Undoubtedly these singular features of the Pentecostal pastoral task, along with others that will be discussed later on in the project, indicate that the term pastor from the Pentecostal view contains several outstanding variants.

Since the first page of this study we have been using the term "the Pentecostal Church of God Mov. Int." So it is necessary to say something about it. The church began its development in Puerto Rico at the end of the year 1916 when the first Pentecostal missionary arrived on the island. Five years later, the Church celebrated its first conference in the City of Arecibo, Puerto Rico, during November 4 to 7, 1921. In this assembly the church was organized and the attendants agreed to incorporate it according to the laws of Puerto Rico. The incorporation took place on February 13, 1922. Today the Pentecostal Church of God Int. Mov. is the largest Protestant church in Puerto Rico with a congregation of more than 100,000 members all around the island. As an international movement, its membership is even larger. At present it has

begun work in the United States in the New York area, Middle East area, Florida area, Hawaii and California area. The Church has also flourished in other countries like Spain, Portugal, Germany, Panama, Costa Rica, Peru, Columbia, Ecuador, Guatemala, Nicaragua, Mexico, Haiti, El Salvador, Honduras, Dominican Republic, the Virgin Islands, etc. In the course of this project, we will offer more information concerning the church.

A fourth term to discuss here is educational ministry which means the task that the church (ministers and parishioners) carries out by employing education to prepare its members in Christian belief. In that sense we can affirm that the pastor is an educator. To educate means to develop by fostering to varying degrees the growth or expansion of knowledge, wisdom and the desirable qualities of mind or character by a course of formal study or instruction.¹ The pastor, however, educates his congregation regarding Christian principles. Therefore we need to define now what Christian education is. An appropriate definition would be:

Christian education is a process by which the experience that is to say, the very life of a person is transformed, developed, enriched and perfected by means of his relationship with God in Jesus Christ.²

¹Webster's Third New International Dictionary, p. 723.

²Gonzalo Baez-Camargo, Principios y Método de la Educación Christiana (México City: Casa Nazarena de Publicaciones, 1957), p. 30.

Finally we should say something regarding the term "Christian education programs". Here we want to refer not to a curriculum but a plan which serves as a model for organizing and implementing a project of Christian teaching in the church. Through this plan we want to suggest ideas to the Pentecostal pastor as to how he can develop his pastor's role in the educational ministry in his congregation. This program will comprise the fundamental themes of the church taking into account their ages and interests. This program will also try to coordinate the worship services, the preaching and the Bible studies under those themes so that we can attain unity in this project.

E. LIMITATION OF THE PROJECT

This project will be done not from the perspective of an educator-pastor but from those of a pastor-educator. Therefore it does not represent exhaustive work done by a scholar in the field, but a study done by a pastor with a great interest and concern in the educational ministry of the church. In this case especially our attention will be directed to the Pentecostal Church of God.

We want to focus on the problem that the Church has, due to an absence of the pastor's involvement in educational ministry. Therefore those problems already mentioned regarding the exodus of adolescents and the loss of members could be dealt with successfully through a good program of

Christian education. For that reason we want to stimulate the Pentecostal pastor's conscience so he can see his function as "Christian educator". We will offer him a model program of Christian education to assist him in preparing and implementing his own educational ministry in his Church, according to the needs, resources and situations of his own congregation.

F. WORK PREVIOUSLY DONE IN THE FIELD

There has not been any work done on this specific subject in the Pentecostal Church of God in Puerto Rico. However, there is a good deal of material concerning educational ministry of the church. Because of the scarcity of my time, I have been able to read a few books whose main ideas I will summarize as follows:

On the concept of pastor as educator Calvin D. Kuder affirms that he teaches because he has been commanded by Jesus to do it. He says: "Undergirding my self-image as pastor-educator, I prefer to hear another command of Jesus, Feed my sheep". Not only does it suggest a wide pastoral role, it invites us to focus on those to whom we minister. "Go and teach" suggests a magisterical role for pastors as educators. "Feed my sheep" offers a Biblical-theological base that invites a kind of creative dialogue on tension between leader and learner. The people--God's people--the body of Christ--are as much in need of being fed as ever they were. Conscientious shepherds (pastors) must

struggle to find the kind of diet those sheep need.³

Kuder recognizes that the pastor has to be a plotter and schemer too. Therefore he should discover new methods and ways of teaching in order that he can reach his pupils. To achieve this end it is necessary that he develop the layman's abilities to carry out tasks of leadership in the Christian education. With this involvement the Christian education is more efficacious to the congregation.⁴

Concerning the educational material that a pastor can receive from his ecclesiastic organization, Kuder says that the pastor should determine which needs and problems his church has and then apply this material to the church. Besides it is very valuable to make an evaluation of the achievements of a Christian education program through a direct participation of the congregation by utilizing some evaluative instruments and mechanisms on the basis of what they expected and they achieved and measuring successes and failures in the process.⁵

Richard Rehfeldt declares that "the pastor of a congregation is teaching all the time through words, actions, and his challenges to people to think creatively.

³Calvin D. Kuder, "Me-A Pastor Educator" in Richard Allan Olson (ed.) The Pastor's Role in Educational Ministry (Philadelphia: Fortress Press, 1974).

⁴Ibid., p. 20-21.

⁵Ibid., p. 22-23.

In a sense, every ministerial function can be a teaching function."⁶ He considered that the difference between Kerygma and didache is little "since proclamation of the truth needs some interpretation, some teaching, some constant hammering away at the truth."⁷

Rehfeldt affirms that the pastor ought to exhibit enthusiasm in his ministry, particularly in those areas related most directly to the teaching ministry. Hence he can inspire those people working in the teaching labour in his congregation. He also says that closely related to the need for enthusiasm is the element of joy in learning. Some people have the mistaken idea that if students are enjoying themselves, they are not learning properly. To the contrary: "I sense we learn best when we participate in an experience with joy."⁸ These views he wants to balance with certain concepts. He first talks about the idea of lecturing and listening. With this he intends to establish that it is better to allow people to set up a dialogue with the pastor in teaching than the pastor to keep a monologue in educational ministry. Next he talks about propounding the personalizing. Now he desires not to present more facts but share the Gospel of the Lord

⁶Richard Rehfeldt, "The Road to Educational Ministry", in Olson, p. 33.

⁷Ibid.

⁸Ibid., p. 35.

Jesus Christ with his friends (the way Jesus referred to his students).

Therefore he wants to interact with them as persons and in such a manner that Christianity is personalized to each one of them. Consequently, what matters from this movement is participation rather than attendance at church. Rehfeldt regards the participation of the parishioners as essential to the teaching-learning process in the church. So he "became more concerned with the quality of participation by people in these situations than with the number of people in attendance."⁹ He decides to move from remembering to thinking. He comments that in the beginning of his ministry he was more interested in making people recall "facts and codes of behavior", but now he prefers to make them think for themselves. As a consequence he talks about the difference between information and acting upon it. He asserts that it is necessary to lead people towards action in order that they may apply it to their own experiences and integrate it to the church's work. He does not pretend to speak about the kind of action which is done on the initiative of the pastor, but rather that action which is done by laypersons on their own initiative. He then discusses the point of "doing" and "enabling". Here he states that the pastor should enable

⁹Ibid., p. 36-39.

his/her people to act by themselves. In that way the lay-person is provided with the ideal capabilities to do the church's task.¹⁰

Rehfeldt, with all the concepts concerning educational ministry in the church, proclaims that the centrality of the ministry lies in the pastor's job.

Peter P. Person emphasizes the teaching ministry in a pastor's work and affirms that a pastor needs to be more than a teacher; he should be an educator. The teacher should know what to do; the educator should know why. The former may be achieved through coaching but the latter requires a general understanding of the basic principles and philosophies that undergird the programs and practices of learning.¹¹ He adds that as part of his work as an educator in the church, he ought to "become the educational counselor of families in his parish." Therefore the pastor should prepare himself so that he might be able to perform his duty with excellence.

Person suggests to every pastor that he give a class in the Church's Sunday School. This class can permit him to contribute to the development of Christian education in his congregation. So then the pastor must make an effort to improve his talents in the teaching ministry.

¹⁰Ibid., p. 39-44.

¹¹Peter P. Person, The Minister in Christian Education (Grand Rapids: Baker Book House, 1960), p. 26.

Unfortunately most pastors are poorly equipped to realize the teaching ministry. It does not necessarily mean that the pastor has to have a graduate degree in education, but it does signify that he has to deepen his knowledge about Christian education in order to better fulfill his educational role in the church. Therefore this author makes the suggestion to the pastor that he improve his preparation in education "through self directed study". He also suggests to him that he "subscribe to some Christian educational journal and study each issue carefully". The pastor can get some books on Christian education and go through them to gain some mastery in this practical theological area.¹²

Thomas J. Mullen asserts that "one of the crucial problems of our day for the concerned Christian is illiteracy regarding the Judeo-Christian faith. Knowledge of the Bible for example, is pathetically small in most Christian churches." This illiteracy is due to a carelessness in Bible study. So then the Bible should be taught more frequently in the Protestant churches. Therefore the Protestant churches need more teachers. "The minister of the church should be the logical person to be their teacher." "This means that the Protestant pastor must plan to spend several hours of his time each week

¹²Ibid., p. 27-32.

teaching and preparing to teach the members of his congregation basic Christianity."¹³ Mullen emphasizes the pastor's educational role as being one of his prime functions. He should be a teacher of teachers, in order that he might better prepare others to realize their educational ministry in the congregation. He also considers that the pastor must offer a general program of Christian education to his church. "A very practical but ambitious program which illustrates exactly the kind of teaching a pastor should attempt in the local church might include the following:

1. A course in the Old Testament; 2. A course in the Synoptic Gospels; 3. A study of certain books of the Bible in depth; 4. The key ideas of Christianity, and 5. The history of Christian thought."¹⁴ Within the educational ministry we could include the pastor's task of serving as a "counselor of counselors". This means that the pastor can prepare several leaders in counseling in the church to work with the most simple cases of counseling. The pastor then, could handle the more difficult cases.

Mullen, like Person admits that the pastor can better prepare himself by self-directed education.

¹³Thomas J. Mullen, The Renewal of the Ministry (New York: Abingdon Press, 1963), p. 91-94.

¹⁴Ibid., p. 95-97.

Readings about Christian education are indispensable to enable him to effectuate his role in educational ministry.¹⁵

As the pastor-educators previously discussed have asserted, there is a tremendous need for the modern pastor to be more involved in educational ministry in the church. I come from a church where this need is urgent. Therefore I intend to state that the pastor's role in educational ministry in the Pentecostal Church of God in Puerto Rico will largely be responsible for helping solve the problems concerning the loss of membership and the absence of a more effective evangelistic fervor in laity; my approach to this subject may be different from those dealt with in this proposal as my emphasis will be placed on evangelism. From my point of view, the promotion of the pastor's role in educational ministry in the church is justified by the evangelistic mission that it is called to effectuate. Maybe it is possible to say that Christian education is by itself evangelistic. Nevertheless, we cannot make the error of taking for granted principles that have been overlooked in the past due to the fact that they have been considered as being implicit and obvious.

¹⁵Ibid., p. 98-108.

G. METHODOLOGY

The project integrates several theological and functional disciplines. At least I understand that four of them are clearly mingled, namely two theological: systematic theology and church history; and two functional: Christian education and evangelism. Systematic theology provides the foundation for a theology of ministry. Church history furnishes the referential pictures for a model church ministry. Thus this theological discipline combines both theoretical and factual aspects. On the other hand, the functional disciplines apply to those theoretical aspects of the church's life. Christian education utilizes the theoretical and factual aspects to impart Christian beliefs to those called to be God's people.

In this project we will attempt to use the foundation concerning Christian ministry given by systematic theology, to employ the interpretations of the historic facts about the Pentecostal pastor as a historic model for ministry provided by church history; to take the principles about the pastor's role in educational ministry offered by Christian education; and the strategy for the evangelistic implications of the pastor's role in educational ministry administered by evangelism.

The tools that we have used in this project are library research and the interpretation of my experience within the Pentecostal Church of God in Puerto Rico for

25 years, that is to say from my childhood as far as today. To reinforce or counterbalance the interpretation of my experience, I am going to interview some leaders and members of my church here in California who have incarnated and perceived the features of the Pentecostal pastor as developed by the Pentecostal Church of God in Puerto Rico.

H. OUTLINE OF PROJECT

We have divided this project into six chapters. The first chapter is the introduction which will let the reader become aware of the problems to be discussed in this work. Our thesis will try to solve that problem. The introduction will help the reader understand the major terms being used in the thesis and will explain the direction the project will take. Through this first chapter the reader will be able to know the procedures that we have followed along in this study and how we have integrated the theological and functional disciplines in an effort to solve a problem that affects the church's life. In addition, the reader will know something about other persons who have dealt with an almost similar subject. Finally, he will be informed about the rest of the project by means of an outline.

The second chapter will present the Pentecostal pastor as a historic model for the ministry. It will establish the historic basis for comprehending the concept of the "pentecostal pastor". In order to visualize this

concept will trace it from its origin in the early church through the Pentecostal pioneers and end with the American Pentecostal churches' concept of the pastor. This chapter will enable the reader to know how the concept of the Pentecostal pastor has evolved through time. This chapter will serve as an introduction to the contents discussed in the third chapter.

The third chapter will deal with the concept of the pastor in the Pentecostal Church of God in Puerto Rico. In some ways the Puerto Rico Pentecostal Church is an extension of the American Pentecostal Churches, especially in its early days of development. Here again we will see how this concept has developed in proportion to the church's growth. After seventy-three years of having been established, this church has an urgent need to review its concept of "pastor". This statement prepares the way for the presentation of the fourth chapter.

The fourth chapter will talk about the pastor's role in educational ministry in the Pentecostal Church in Puerto Rico. We will begin this chapter by making a brief examination of the pastor's role in educational ministry in the Christian Church. Later on we shall see how the Pentecostal Church of God considers the pastor's role. At the end of this chapter, we will deal with the new concept of the pastor's role in educational ministry suggested by this project.

Chapter five begins with the fact that the Pentecostal pastor has to exercise his role as educator more than he has in the past. We are suggesting a model Christian education program to be used for giving ideas to each pastor in order to prepare him, along with his congregation for an educational ministry and to implement it. This chapter does not pretend to present a curriculum, but a church program in Christian education to be taken as a model.

Now we are set to make the conclusion of this project. After summarizing the principal points set forth in this study, we are going to assert that the Pentecostal pastor's role in educational ministry will contribute immensely to solving the church's problems, namely the loss of adolescents and adults and the apathy of its parishioners towards the evangelistic work of the church.

Chapter II

THE PENTECOSTAL PASTOR AS A HISTORIC MODEL FOR MINISTRY

The Pentecostal Pastor believes that his pastoral ministry responds to the model seen in the early church's representation of the New Testament. Therefore we are going to examine this subject.

A. ORIGIN OF THE CONCEPT OF THE PASTOR IN THE EARLY CHURCH AS REPRESENTED BY THE NEW TESTAMENT

The Pentecostal pastor has a high esteem for the Bible, especially for the New Testament. This is due to the fact that the Pentecostal Church looks to the New Testament as revealing the origin of the church in Acts 2. This tradition discovers great significance in the early church. That church represents for it the first congregation of Christianity, under the Apostles' leadership. The charismatic ministry carried out by the Apostles is an inspiration for the ministry of the Pentecostal pastor. We will discuss more about the early church's influences on the Pentecostal pastor in the next chapter.

Now we want to see whether there is good ground in the early church to trace the origin of the concept of the pastor. It is very natural that the New Testament writers use the word pastor as they could see the relationship between a shepherd and his flock as a good analogy of the pastor and the church.

In Biblical times, the figure of the shepherd was everywhere familiar and beloved. Even in Jesus' day, settled Palestinian farmers pastured little flocks of sheep¹ on the rugged upland slopes too steep for plowing.

Jesus and the apostles had known the word shepherd through the Old Testament where it is used a great deal. God, Moses, Aaron and David, etc., were called shepherds. (Psalms 23, 77:20, 78:70-71).

According to John, Jesus had called himself a shepherd when he said: "I am the good shepherd. The good shepherd lays down his life for the sheep" 10:14. This passage contributes to the term "Shepherd" being used to indicate a status and a ministerial order.

This Biblical imagery refers to the Church's concern for the care of its members. The community is the flock of God with Jesus Christ as their Head Shepherd and Guardian. By his gracious provision, the church is given ministers to serve under him as guardians of the flock and to feed his sheep. (I Peter 2:25, 5:2; Acts 20:28). The particular titles which the New Testament applies to their pastors in this ministry are "Shepherds" (Poimenai), and guardians (epikopoi). The former is best known to us in the Latin form (Pastores, which has evolved directly into English as "pastors"). Nearly all our English versions of the Bible translate the term "pastors" in Ephesian 4:11 but elsewhere renders it as "shepherds"). The Greek work episkopoi became virtually the same thing in Latin (episcopi) and by corruption of the sounds the Spanish work "obispos"--passed into English as bishops. These titles occur frequently in connection with the duties of the elders--presbyters (Acts 20:17-38; 1 Pet. 5:1-4; Tit. 1:5-9; cf 1 Tim. 3:1-7). Perhaps the list of distinctive ministries in Ephesian 4:11

¹Ronald E. Osborn, In Christ's Place (St. Louis: Bethany Press, 1967), p. 116.

does not name elders or bishops under either of those titles because they have already been mentioned as pastors.²

We do not find any place in the New Testament where the origin of the institution of elders is recorded. Probably the pattern of that office was taken from the Jewish eldership, both of the Jerusalem Sanhedrin and of the local presbyteries found in all organized Jewish communities. At the conclusion of his first missionary journey, Paul, along with Barnabas returned to all the cities they had visited; they "appointed elders for them in every church with prayer and fasting" . . . (Acts 14:23). Luke here seems to suggest that the apostles used to place these leaders in charge of the churches to take care of them in the apostle's absence and in case of problems. However, we are not sure about the specific job done by the elders in those churches. Luke interprets the elders' work as being that of guardians chosen by the Holy Spirit "to find the Church of the Lord" (Acts 20:28). The question is if that task was part of an office or if it was a duty realized in a given moment. There are several theories about it. A consensus of scholars affirms that eldership in the early church was more a function than a position. We think that a possible development of eldership started with some duties effectuated by a group of

²Ibid., p. 132.

persons selected by the apostles and little by little these duties became parts of a position related to the pastor.

Ronald Osborn asserted this through the previous quotation of his book "In Christ's Place" where he mentions the term pastor as used in Ephesians. Here that word included the titles elders and bishops. If we examine this biblical saying in terms of the church of Ephesus we may find that the term pastor occurs here only in the New Testament as the title of an office. And more interesting is the fact that the term is joined with the word teacher.

The pastors and teachers are mentioned in a way that sets them apart from the former three categories; the form of the phrase might be taken to mean that these are dual titles for a single office--reflecting the twofold task of the settled ministry, with its duty of pastoral care and instruction.³

We can see from these findings that the pastors' task was associated with a teaching work in the New Testament Church.

Thus far we have seen how the term pastor is used and implied in the New Testament and how its meaning is linked with an office becoming increasingly more important in the Early Church. Now we are going to see how this New Testament concept is going to be visualized by the Pentecostal pioneers.

³Frances W. Beare, "The Epistle to the Ephesians," in Interpreter's Bible (New York: Abingdon Press, 1953), X, 691.

B. THE PENTECOSTAL PIONEERS' CONCEPT OF THE PASTOR

We are going to select the two most important Pentecostal pioneers in the United States, namely Charles Fox Parham and William J. Seymour. They can be considered as the founders of the Pentecostal movement here in the United States and abroad. Parham was the first person who began preaching the Pentecostal doctrines clearly and deliberately. He was born on June 4, 1873 in Muscatine, Iowa. He was associated with several denominations of churches such as Congregational and Methodist before starting to promote Pentecostalism. As a young Methodist minister he decided to explore and study the book of Acts with its stories concerning the early church. In October, 1900 Parham concluded that his task would require a more thorough study of the Bible than he could achieve by himself. So he decided to open a Bible School where he would be both director and one of the students. He established his school in Topeka, Kansas with a group of 40 students who did not pay tuition; each student simply supplied what he could toward his expenses. In his students, Parham discovered the baptism of the Holy Spirit with the initial evidence of speaking in tongues, healing, prophesy and the Holy Spirit's gifts.

"In many towns Parham held large meetings in which, as can be seen from press reports, the participants were

converted, sanctified, baptized with the Spirit and healed of sickness."⁴

On the basis of Parham's ministry, we can conclude that he incarnated the peculiar features of the Pentecostal pastor most specifically: (1) great interest in and great significance to sanctification, (2) a genuine desire to be empowered by the Holy Spirit, (3) a strong missionary commitment. About his interest in sanctification, we can find that "it was from Methodism that he received the teaching of entire sanctification as a second work of grace and experience which he had received and preached in the Methodist Church."⁵ When he thought that the Methodist Church had begun to neglect entire sanctification he moved away and began searching through the Holy Scriptures in order to examine the early church's characteristics.

"Parham was convinced that while many had obtained real experiences in sanctification . . . there still remained a great outpouring of power for Christians."⁶ On this basis it is asserted that he had a genuine desire to

⁴W. J. Hollenweger, The Pentecostals (Minneapolis: Augsburg, 1972), p. 22.

⁵Vinson Synan, The Holiness-Pentecostal Movement (Grand Rapids: Eerdmans, 1971), p. 100.

⁶Quoted in John Thomas Nichol, The Pentecostals (Plainfield, N.J.: Logos, 1966), p. 27.

be empowered by the Holy Spirit. This claim is confirmed by the fact that he established a school where everyone was stimulated to study the work of the Holy Spirit set forth in Acts 2:4; 8:14-19; 9:17, 18; 10:44-47; 19:1-6. This spiritual search led them to seek the divine gift described in those passages, a gift which they termed the baptism of the Holy Spirit.

On New Year's Eve, as Parham relates the incident, some seventy outsiders and forty students gathered for the traditional "watch night" service. A Miss Agnes Ozman asked that hands be laid upon her so that she might receive the Holy Spirit. After repeated entreaties, Parham consented. He placed his hands upon her head and prayed. He has said that he had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face and she began speaking in the Chinese language and was unable to speak English for three days. Soon the majority of them, including the Reverend Parham, were able to testify that they had experienced a baptism of the Spirit and had spoken in other tongues.⁷

This event was very significant for the Pentecostal movement, which regards it was the first such experience in modern times in the United States that the Holy Spirit's baptism as evidenced by speaking in tongues was sought for and received. This experience touched Parham so much that he was determined to proclaim it everywhere. He felt a great missionary commitment and consequently started a number of crusades to preach about his new experience and about divine healing. He visited many towns in the states

⁷Ibid., p. 28-29.

near Kansas. One of these places was Houston, Texas where he established a Bible School similar to the one he had founded before in Topeka, Kansas. There he had among his students W.G. Seymour who would become a pioneer and a key figure in the Pentecostal movement. Those characteristics exhibited in Parham's ministry are to be found in the Pentecostal pastor in Puerto Rico.

William G. Seymour, a black Baptist minister, was born in Louisiana. There is a discussion among some historians of the Pentecostal movement as to whether Seymour was a Holiness or Baptist preacher. Nils Bloch-Hoell solves the problem by saying: "Seymour can have been a Holiness preacher who favoured the Baptist doctrines or baptism or a Baptist who developed into a typical Holiness preacher. The latter theory seems to be the more probable. It is based on the best sources."⁸ He was one of the students of Charles Parham's biblical institute in Texas. Probably after finishing his courses with Parham he went to Los Angeles, having been invited by Mrs. Neely Terry to become an associate minister at a Nazarene Church. He accepted the call and preached his first sermon from the Nazarene pulpit about the subject of "speaking in tongues". As a result, Seymour discovered that evening that the church doors were closed to him for preaching "false doctrine".

⁸Nils Bloch-Hoell, The Pentecostal Movement (Oslo: Universitets Forlaget, 1964), p. 34.

One of the members of that church, however, resented her church's reaction to the black leader and proposed to him that he go to her house for a prayer meeting. During these three days, Seymour was preaching about the Holy Spirit's baptism and its biblical basis.

But on the evening of April 9, 1906 as he was speaking, people who were listening began to receive the baptism. They spoke in tongues, they laughed, they shouted and sang until the scene must have paralleled the original pentecost when Peter and his companions were accused of being drunk with new wine.⁹

The news spread very fast. The next day many people came to the old house and many more were outside waiting to enter. The large crowd started to shout and sing by saying "Hallelujah" and "Praise the Lord." Hand clapping and feet stomping began. The old building shook so much that, finally, it collapsed. No one was hurt. However, it was clear that the rapidly growing congregation needed a larger place in which to meet. After a bit of searching, they located just the place: 312 Azusa Street, Los Angeles, California.

The Azusa Street building was located in a simple part of town. Its neighborhood consisted of a lumberyard, a stable and a tombstone factory. But at least no one would be bothered by the noise produced by the enthusiastic and joyful congregation. The new place was an old building partially destroyed by a fire and now abandoned. The

⁹ John L. Sherrill, They Speak with Other Tongues (New York: McGraw-Hill Book Company, 1964), p. 40.

congregation washed the building and prepared it for the celebration of the revival services. The leadership of Seymour was not outstanding. He seemed to be a poor organizer but a charismatic figure.

Seymour the humble, one-eyed black leader, sat quietly at one end of the big downstairs room praying constantly and preaching and teaching rarely. He was the leader but he led more by suggestion than by direction.¹⁰

With this revival which lasted for three years in a row, the Apostolic Faith Movement was organized under the direction of Charles F. Parham, with Seymour as a pastor. Then a conflict between Parham and Seymour resulted in their separation. From that moment on the new religious organization was called "The Pacific Apostolic Faith Movement with W.G. Seymour as pastor and manager."¹¹

The new group began publishing a periodical in September, 1906 entitled The Apostolic Faith. This periodical served as a Pentecostal organ for the new born movement. Six years later the white people withdrew from Azusa Street, maybe because Seymour was not an efficient organizer and the black people were in charge of all activities. According to the Norwegian Pentecostal periodical Korsets Seier, the work carried on with the Azusa Street congregation had several difficulties, with

¹⁰Ibid., p. 41.

¹¹Bloch-Hoell, p. 48.

Seymour traveling as an evangelist to many cities in the United States. Around 1920, Seymour came back to the Azusa Street congregation and he stayed there until 1923 when he died. "Seymour was not an outstanding leader, but acted as a catalyst"¹² to develop a powerful movement that very soon covered the world. The characteristics and doctrinal focus of this extraordinary event will mark Seymour and the early Pentecostal movement's concept of pastor.

The Azusa Street Revival had a duration of three years. This renowned revival attracted many people who came to find out what was happening on Azusa Street. Rich and poor alike came to see what was going on. People came from nearby towns, from the Middle West, New England, Canada and even Great Britain. There were people of all races, young and old, educated and illiterate. Reporters from all over the country came to investigate and whether they filed reports that were unfavorable or favorable, they always had a good story.

What elements were there in this event that caused such an impact? As we have already said, many experienced this revival as an out-thrust of the Holy Spirit. From the beginning we find in this revival meeting a profound search for God on the part of the people gathered there.

¹²Ibid., p. 54.

Perhaps a clue to the mission's attraction may be found in the frequently occurring phrases which echo throughout Bartleman's narrative: "We wanted God! We wanted to meet God. It was not so much the meeting place, then, as the fact that those who went there expected to receive spiritual help."¹³

Many persons believed themselves endowed by God with the Holy Spirit's baptism.

The Apostolic Faith's official periodical of the movement concerning those baptized by the Holy Spirit said: We have made no record of souls saved sanctified and baptized in the Holy Spirit, but a brother said last week he counted about fifty in all who had been baptized with the Holy Spirit during the week. Four holiness preachers have received the Baptism in the Holy Spirit.¹⁴

The multitude of attendants delighted in the inter-demoninational and interracial fellowship found in these meetings. A.W. Arwig wrote:

One thing that somewhat surprised me was the presence of so many people from different churches. Some were pastors, evangelists or foreign missionaries. Persons of many nationalities were present. Sometimes, these, many of them unsaved, would be seized with deep conviction of sin under the burning testimony of one of their own nationality, and at once heartily turn to the Lord.¹⁵

There was good brotherhood between whites and blacks. Probably one of the reasons which contributed to the kind of atmosphere was the simplicity that reigned in those days. The place where they met was very simple. The ritual of

¹³Nichol, p. 34.

¹⁴Stanley Howard Frodsham, With Signs Following (Springfield: Gospel Publishing House, 1941), p. 35.

¹⁵Ibid., p. 37-38.

worship used by the people was very simple. Nichols says about this: "No subjects or sermons were announced ahead of time and no special speakers for such an hour. No one knew what might be coming, what God would do. All was spontaneous and ordered of the Spirit. We wanted to hear from God."¹⁶

The constant praising of the Lord was a singular part of these Pentecostal meetings. People devoted their time to prayer and song. When a group felt a need to start a service, they did it, but praise was abundant in these worship services. The collection of offerings was not realized, although people made their contributions to support Seymour and cover the expenses of the work.

It has been said that the Pentecostal movement in its early period lacked clear doctrinal focus. Bloch-Hoell has asserted that the Pentecostal dogmas were and are rather fluid.¹⁷ However, in the light of those articles describing the Azusa Street Revival, I discovered that there were definite doctrinal focuses which guided the movement in the beginning and during its later years. We are going to enumerate the most important of them and make some explanation about each of them.

¹⁶Nichols, p. 34.

¹⁷Bloch-Hoell, p. 46.

1. The Holy Spirit's baptism as a third step of grace evidenced by speaking in tongues.

The first issue of The Apostolic Faith in 1906, presented an important document where the new movement made a summary of its doctrines. Here we find that these pioneer Pentecostals affirmed that they believed in justification as the first work of grace. Sanctification was the second work of grace and they mentioned the Holy Spirit's baptism, but did not say that this baptism was a third step of grace.¹ Bloch-Hoell, one of the critics of the Pentecostal Movement makes the statement that the Holy Spirit's baptism is considered a third work of grace as he says:

The programme in the Apostolic Faith also reveals something of the particular Pentecostal dogma, namely regarding the gifts of grace and the baptism with the Holy Ghost as a third and definite state of grace in the ordo solutes, after the endowed sanctification.¹⁸

It seems to me that Bloch-Hoell's reasons behind that conclusion lie in the emphasis those first Pentecostal leaders made regarding the reception of the baptism of the Holy Spirit and being something different and separate from sanctification. Seymour was expelled from the Nazarene Church in Los Angeles when he was just beginning to preach in that city precisely because he preached that the congregation, even though they had the experience of sanctification, needed an additional sign, that is to say speaking

¹⁸Ibid.

in tongues.¹⁹ Finally, I think whether or not the new movement proclaimed this doctrine openly at least they implied it.

2. Divine healing

The already mentioned program presented by The Apostolic Faith periodical included divine healing as another doctrinal focus of the New Pentecostal movement. They regarded healing as a biblical promise for our time. They say:

Seeking healing--He must believe that God is able to heal. Ex 15:26: "I am the Lord that healeth thee." James 5:14; Psa 103:3; 2 Kings 20:5; Mat. 8:16,17; Mark 16:16, 17, 18. He must believe God is able to heal. "Behold I am the Lord, the God of all flesh; is there anything too hard for me? Jer. 12:23."²⁰

Nichol tells a story about Mrs. Florence Louise Crawford who claimed to be healed of eye defects, lung trouble and a childhood injury while attending the revival meetings. According to Seymour dozens and dozens of any kind of healing were effectuated in his movement.

3. Repentance & Salvation

Although the Holy Spirit's baptism had been emphasized by reporters as being the focal point of the revival assembly on Azusa Street, we have the testimony of the

¹⁹Nichol, p. 32.

²⁰Bloch-Hoell.

eye-witness Orwig, writing of events during the first year in Azusa Street saying:

Brother Seymour constantly exalted the atoning work of Christ and the work of God and very earnestly insisted on thorough conversion, holiness of heart and life and the fullness of the Holy Spirit yet some uninformed persons uncharitably declared that the whole thing consisted in talking in tongues and was of the devil.²¹

It seems logical for me to believe that this eye-witness was correct because thousands of persons visited the 312 Azusa Street activities for 1,000 days. Not all of them received the Holy Spirit's baptism, but most of them on the basis of the stories published, were converted.

4. Prayer with Bible Studies

Prayer along with Bible studies played an important role in the incipient Pentecostal movement. About Seymour it is said: "Brother Seymour generally sat behind two empty shoe boxes, one on top of the other. He usually kept his head inside the top one during the meeting in prayer."²² Prayer was interjected with spiritual songs and one or another well known hymn. It is worthy to note that there was a specific place for prayer, especially dedicated to the intercession for healing, although most of the people prayed in the "upper room" on the second floor. From time to time somebody rang a bell calling the people to come

²¹Ibid., p. 44.

²²Fordsham, p. 36.

downstairs for preaching or most of the time for teaching. Generally speaking, the Bible studies given by Seymour were about biblicant points to reinforce the Pentecostal truths.

5. Jesus' second coming

On April 18, 1906, a great earthquake struck San Francisco and nearly left the city in ruins. Bloch-Hoell thinks that this natural phenomenon helped increase the attendance in the Azusa Street congregation. In addition, it contributed to evoke messages in glossolalia and prophecy and many visions about the early second coming of Christ.²³ If this assertion is true, we can affirm that the early Pentecostal Movement placed a great deal of emphasis in the imminent return of Christ. Perhaps the doctrinal emphasis inspired the new Pentecostal convert to evangelize the world as soon as possible.

It should be noted in summary that all these doctrinal focuses characterize the Pentecostal pastor.

To finish this topic of the Pentecostal pioneers' concept of the pastor, let us study a principal figure in the establishment of the Pentecostal Church in Puerto Rico. It is Juan L. Lugo. He was born around 1890 in Yanco, Puerto Rico. When he was ten years old he left for Hawaii along with his mother and sister. On June 13, 1913 Lugo made his conversion to the Christian faith. Three years

²³Bloch-Hoell, p. 40.

later he returned to Puerto Rico. Therefore he was the first Pentecostal missionary to visit that island. After twenty-four years of intense work, Juan L. Lugo decided to go back to New York because of his wife, Isabel's, sickness. At that moment he had accomplished a magnificent and extraordinary amount of work in Puerto Rico. Approximately more than one hundred churches with their respective temples had been established with a membership in the neighborhood of 10,000 members.

In analyzing Lugo's ministry as a model for the Pentecostal pastor, we find six central points which are the characteristics of his concept of the pastor. These are (1) God's call to the ministry, (2) The Holy Spirit's guidance in the ministry, (3) A high regard for holiness, (4) the significance of the Holy Spirit's baptism, (5) the ministry of healing, (6) the urgency of missionary work.

Lugo made the decision to evangelize in Puerto Rico as a result of an impressive call of the Lord. In narrating his own experience he says:

While I was laid out on the floor under God's power, the Lord took me in spirit to a high hill which has a big city in its brow. Since I had gone out of Puerto Rico when I was a child I hardly remembered my native town, Yanco. However, the Holy Spirit made me know that the city which I was contemplating was Ponce, called the "South Pearl" in Puerto Rico. The exact place in that city was "El Vigia" (The watchtower). That will be the place where I would have to preach the Gospel of Salvation. God ordered me to go, and into my heart joy knew no bounds!²⁴

²⁴Juan L. Lugo, Pentecostes en Puerto Rico o La Vida de un Misionero (Rio Piedras: Institute Bíblico Mizpa, 1970), p. 10.

With these emotional words Lugo puts emphasis on the importance of the Lord's call to him as a Pentecostal missionary.

Lugo believed profoundly in the Holy Spirit's guidance. He was seeking that direction constantly in his whole ministry. Implying this conviction he affirms:

In my own reflections according as the train ran, a great many ideas came to mind like a video tape. Nevertheless I did not want to let my mind lead my campaign plan in Ponce. As an idea or a plan arose in my mind, I asked God to cast it out, and He guided me all the way. Thus, I laid in his arms to do his will by going to the place that he had shown me.²⁵

In order to discover that guidance he devoted a lot of time to prayer and reading the Bible.

From the beginning of his conversion, Lugo had developed a high regard for holiness. He believed that conversion effected a complete change inside and outside the person. As a matter of fact this particular emphasis on holiness is characteristic of every Pentecostal believer around the globe and especially in Puerto Rico. Therefore from the commencement of his missionary labors on the island, he made it clear throughout his sermons how he felt about holiness. He preached against any kind of vice which could enslave man. The following story is typical.

Once upon a time, there was a drunk man who got into the church and approached the altar to convert. In that condition he continued coming to the church without making a real decision for Christ. That man

²⁵Ibid., p. 18.

wanted to begin a new life, but he could not. On a certain occasion he came to my house and told me frankly that although he desired to stop drinking and to surrender to the Lord entirely, the temptation of drinking and the vices dominated him. At once I said to him: "as soon as you feel the lure of drinking cry out for Jesus' blood." I do not know if he followed my advice but to tell the truth a big change occurred in his life and he became one of the most faithful and persevering members of our church.²⁶

Juan L. Lugo is a product of the Pentecostal revival in Hawaii. So he proposed from his conversion to be a Pentecostal messenger of the Holy Spirit's baptism. This was one of the most peculiar features in his mission in Puerto Rico. He tells a story related to his first experience in visiting a Methodist Church in Ponce which invited him along with Solomon Feliciano to carry out an evangelistic campaign. When it was his turn to preach he started speaking about the Holy Spirit's baptism according to Acts 2:1-4. All the parishioners of that church were touched and enthused with his sermon. However, the pastor of the church became upset with Lugo and asked him to finish the campaign.²⁷ With this disappointing experience began the persecution that he and other Pentecostals were to suffer in Puerto Rico during the beginning of Pentecostalism in that overpopulated but charming island.

Healing was one of the emphases that Lugo espoused in all his evangelistic services. He tells of many persons being healed in his services. The following story

²⁶Ibid., p. 15-2.

²⁷Ibid., p. 22.

is typical:

On another evening, somebody came to us to visit a woman who has suffered from asthma during her lifetime. She spent all the night in bed, while someone gave her a massage from top to bottom over her back with a brush. This was the only way to make her breathe well. Her case was so terrible that everybody in her neighborhood knew it. Medicine had done all that was humanly possible, but that lady was still gravely ill. A group of church members along with brother Solomon and me went to see that pitiable woman. There we anointed her with olive oil, following the Bible teaching, and prayed for her in Jesus' name. Great was our blessing when we saw her completely healed. Even as we write this happening, after twenty-four years she has remained alive and free of asthma and the law of sin and death.²⁸

The divine healing reported for many citizens of Puerto Rico contributed much to the success of Lugo's missionary work in Puerto Rico. Many people attended the church looking for healing and as soon as they received it they joined the church.

During his missionary career, Lugo demonstrated that he had a clear sense of missionary urgency. Having had only three years of Christian experience, he chose to undertake his missionary enterprises in his motherland and in the United States. These missionary enterprises show how indefatigable was his work for more than forty-five years. As he finished his work in Puerto Rico, he moved to New York where he again pioneered in Pentecostal missions among the Spanish speaking people. His noteworthy labor extended to other states as well, including California.

²⁸Ibid., p. 31.

Juan L. Lugo had a real vocation for missions. He rarely took time for himself during all of his life. Until his old age he was devoted to the Lord and to the people, responding to the great challenge of missionary work.

C. THE CONCEPT OF PASTOR IN THE AMERICAN PENTECOSTAL CHURCHES

There are many Pentecostal churches in the United States. For our purposes we will limit our study to the two most prominent Pentecostal denominations, namely: The Assembly of God and The Church of God.

The Assembly of God is the Pentecostal movement's largest church in the United States and the church that has influenced most the foundation of the Pentecostal Church of God in Puerto Rico. We can summarize the understanding that this church has of the pastor by indicating five major elements: (1) fundamentalism, (2) the Holy Spirit's baptism, (3) the call to the ministry, (4) evangelistic emphasis, (5) Bible education.

(1) The Assembly of God believes that the Pentecostal pastor should sustain fundamentalism. It is possible to define this word as follows: fundamentalism is the teaching of the fundamentals. "Emphasized as being fundamental to the faith were the virgin birth of Christ, the physical resurrection, inerrancy of Scripture, penal,

substitutionary atonement and the imminent physical second coming of Christ."²⁹ To these factors we can add that the Pentecostal believes in all the miracles recounted in the Bible. In addition he/she faithfully accepts that those miracles can be perpetuated during our present days. Therefore the Assembly of God believes that the Pentecostal pastor should agree with these fundamental principles.

(2) The Holy Spirit's baptism is understood as being the promise of the Father. So the Assembly of God's Declaration of Faith:

All believers are entitled to, and should ardently expect and earnestly seek, the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4-8; 1 Cor. 12:1-31).³⁰

If these experiences are required for laypersons, they are all the more requisite for the minister.

(3) The Assembly of God places a great deal of importance on the call from God for a person to become a pastor. Of course, this is true of all the Pentecostal denominations.

In the Pentecostal movement the call to be a pastor must be an experience which in the eyes of the person

²⁹Ernest Trice Thompson, Through the Ages, A History of the Christian Church (Richmond: John Knox Press, 1965), p. 276.

³⁰Hollenweger, p. 515.

who is called and of his future followers allows a break with previous loyalties, and indeed demands and gives a positive interpretation to such a break. It can be brought about by visions, dreams, voices, prophecies on the part of another person, the reading of the Bible . . .³¹

The person after having had the experience of such a call feels sure in his undertaking of a pastoral ministry.

(4) From their beginning, the Assemblies of God have stressed evangelization. This is the primary cause of their growth and development. Their point of view concerning the imminence of Jesus Christ's return has stimulated this church to evangelize the United States and the rest of the world with much fervor. During the years this church has reached impressive figures around the world, such as 1,541,233 members 20,816 ministers and 20,911 churches.³² All these members are the result of a great urgency in preaching Jesus Christ's gospel everywhere.

(5) The Assemblies of God in their first convention determined that "the holy inspired Scriptures are the all sufficient rule for faith and practice and we shall not add to or take from them."³³ Upon stating this rule this Pentecostal Church indicates clearly the centrality of the Bible for its followers. Their pastors, in the early days

³¹Ibid., p. 482.

³²Nichol, p. 113-114 (Ciphers given in 1971).

³³Carl Brumback, Suddenly from Heaven (Springfield: Gospel Publishing House, 1961), p. 174.

of the denomination, regarded the study of the Bible as their exclusive preparation for the pastoral ministry. In proportion as this church expanded, it began to emphasize the importance of education. So then, their pastors received a better theological training but kept their emphasis on the Bible as being the nucleus of their education. Now we find that the Assemblies of God have two fully accredited colleges of arts and sciences. One is located in Costa Mesa, California (Southern California College); another is in Springfield, Missouri (Evangel College). In addition, they operate a variety of Bible colleges and junior colleges in many cities of the United States. We shall see that all of those characteristics previously discussed will influence the Puerto Rican Pentecostal pastor to a great extent.

The Church of God is the second largest Pentecostal church in the United States. Its origins were in North Carolina, Georgia and Tennessee. This church had an extraordinary development in a rather brief span of time. This Pentecostal denomination more or less shared the same doctrinal features that we already studied in the Assemblies of God. Therefore their concept of the pastor is, practically speaking, the same. The only difference is pointed out by Nichol as follows:

The Church of God is perhaps the only large Pentecostal body which observes feet washing as an ordinance. It endorsed the practice at its Assembly in 1906, basing it on an interpretation of John 13:4-17 and the belief

that it had once been common among the revivalistic churches of the nation. From its inception, feet washing has been considered a manifestation of subservience and brotherhood, and thus an integral part of Pentecostal worship.³⁴

In relation to the pastor this sacrament means that he should serve the people of God in love and humility. Here the pastor represents our Lord. Like our Saviour the pastor abandons himself in favor of man's needs.

³⁴Nichol, p. 102.

Chapter III

THE PASTOR IN THE PENTECOSTAL CHURCH OF GOD IN PUERTO RICO

We have already mentioned that the Assemblies of God played an important role in the establishment of the Pentecostal Church of God in Puerto Rico. The founder of this church, Juan L. Lugo was ordained as minister by the Assemblies of God, before coming back to Puerto Rico as a missionary. The Bethel Church which began supporting Juan Lugo at the initiation of his missionary enterprises in this Caribbean Island, soon became part of the Assemblies of God. One of the superintendents of the Pentecostal Church in Puerto Rico was an American missionary sent out by this powerful church, the Rev. Frank Finkenbinder. Hence we can be sure that the Assemblies of God exercised considerable influence in the denomination's beliefs, doctrines and practices. So then it is correct to assert that the way this Puerto Rican church has visualized the pastor was determined to a large extent by that American Pentecostal Church.

Now we shall see how the Pentecostal Church of God in Puerto Rico has viewed the pastor. For that purpose we divide this chapter into three sections. The first two deal with the concept of the pastor in this church and the third one will be concerned with the urgency of a modern concept of the pastor in relation to a changing world.

A. THE PRIMITIVE PENTECOSTAL CONCEPT OF THE
PASTOR IN THE CHURCH

We will commence our discussion of the concept of the pastor by examining how the early Christian Church viewed the term "pastor". The best way to achieve this would be to divide the history of this church into two large periods, the Romantic Period and the Reflexive Period.

The Romantic Period encompasses the first thirty-five years from 1922 until 1957. In this span of time appears the primitive concept of the pastor. To mark this division I have taken into account two important events in the history of this church: the formal organization and incorporation effectuated on February 13, 1922, and the assertion of its native identity effectuated by the church's decision to separate its brotherhood from the Assemblies of God in 1957. I say brotherhood and not union, because the Pentecostal Church of God of Puerto Rico was never really officially a part of the Assemblies of God.

The first thirty-five years of the church contain the essence of romanticism. The enthusiasm found during the church's beginnings was too potent. Pentecostalism was a new religion for the Puerto Rican. It made quite an impression on the people by its peculiar emphasis on participation, its simplicity, its use of indigenous instruments, the presence of a brotherly atmosphere, and

its evangelistic emphasis. In this period the church does not question its faith, but proclaims it with zeal and fervor. From this religious environment will arise a sanctified concept of the pastor. We shall focus on it from the perspectives of these four points: (1) authentic conversion and entire sanctification, (2) the Holy Spirit's baptism, (3) the divine call for a total dedication to ministry, (4) the minister as a representative of God.

(1) From its inception in Puerto Rico, the church began preaching a radical gospel in terms of conversion. Every local congregation will require of any person, in order to become a member, to have a real encounter with Christ. In its constitution the church defines its membership with these specific statements: "It will be members of this church all those persons that have accepted Jesus Christ as their personal saviour and given evidence of a change in their behavior towards a holy life . . ."¹ This concept of conversion as a total change in the person is based on the church's understanding of the Bible. Beginning with Jesus, the Pentecostal Church believes, the Christian message was a call for repentance (Mark 1:14; Mt. 4:17) in order that man could get salvation (John 3:16, 17). But repentance is part of conversion. It has to do

¹Constitucion y Reglamento de la Iglesia de Dios Pentecostal Mov. Int. (Rio Piedras: Editorial De I.D.P., 1970), p. 5.

with the reactions of persons before God's offering of grace. So then one hears the message of the Gospel and is touched by the Holy Spirit. One decides to accept Jesus as one's Saviour. One experiences pain and sadness for one's sins and puts their faith in God through Jesus Christ so that they might start a new life. This decision of faith is accompanied by the Holy Spirit's work in the transformation of the person's whole being (2 Cor 7:10; Jn 16:8; 2 Th 2:13; 1 Pet 1:2). This transformation is realized inside and outside the person (2 Cor 5:17). Inside one feels many changes concerning emotions, attitudes and outlooks. Thus Paul speaks of the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control" (Gal 5:22, 23). This conversion experience has to be reflected outside as well. So then the Pentecostal Church in Puerto Rico considers that holiness should be expressed by men and women in moderate ways of dress and makeup (1 Pet 3:3-5; 1 Cor 11:14, 15; Dt 22:15). As a result of one's conversion the person is expected, as in some American churches in the past:

To abstain from practices like drinking alcoholic beverages, using tobacco, wearing ornamental jewelry, joining lodges, swearing, bobbing hair, attending and/or operating motion pictures, and speculating in the stock market. Indulgence in any of these practices is a sign of "worldliness".²

²John Thomas Nichol, The Pentecostals (Plainfield, NJ: Logos, 1966), p. 102.

This internal and external change, exemplified by this moderate lifestyle is regarded as being part of the entire sanctification process. For entire sanctification the church wants a clear separation from all "worldly" things and every sin; and ultimately a consecration of oneself to God. Therefore the church requires an authentic conversion of each of each of its pastors. The evidence of that conversion is found in the good Christian's testimony. This testimony consists of the proper attitudes and appropriate Christian behavior (Mat 7:16-20; Col 3:5-16; Phil 2:12-15). Entire sanctification is conceived not as instantaneous but as progressive. The person, with the Holy Spirit's help, grows in holiness and spiritual maturity up to a fullness at the end of life (I Pet 1:15-16; I Th 4:3; Phil 3:12-14). Further the church says:

The Holy Scriptures teach a holy life without which no one will see the Lord. By the Holy Spirit's virtue we are enabled to obey the commandment: "You shall be holy, for I am holy". Entire sanctification is the will of God for all believers and should be practiced diligently through obedience to God's Word.³

The convert must give proof of an authentic conversion and overall sanctification in order to be accepted as a Pentecostal pastor.

(2) Undoubtedly the Holy Spirit's baptism is a fundamental doctrine of the Pentecostal Church of God in Puerto Rico. Its own title "Pentecostal" is indicative in

³Ibid., p. 14.

some forms of this particular doctrine. That name comes from the day of Pentecost as mentioned in Acts 2 and from the events of that day. The church was born by the Holy Spirit's outpouring of grace. As for the Holy Spirit's baptism, the church wishes to say that it is an experience during which the convert is submerged in the Holy Spirit's power for the purpose of bearing witness to Jesus Christ. Symbolically, it is a baptism in which the believer experiences immersion in the water of the Spirit. Thus as in the baptism where the person is covered by water for a couple of minutes or more, so too in the Holy Spirit's baptism the person is covered with the Spirit's waters as evidenced by the total control of the person by the Holy Spirit's dominion of the person's tongue. Therefore the baptized person begins "speaking in other tongues as the Spirit gives them utterance."⁴ About this baptism the Church says: "The Holy Spirit's baptism is evidence in the believers by the initial sign of speaking in tongues as the Spirit gives them utterance."⁵

Speaking in tongues is different from the gift of tongues. Speaking in tongues is the initial external evidence of being baptized by the Holy Spirit and at the same time is also the spiritual way in which the believer

⁴Rafael M. Riggs, El Espiritu Mismo (Miami: Editorial Vida, 1956), p. 68.

⁵Nichol, p. 13-14.

is allowed to speak with God. Concerning this, Paul says: "For one who speaks in a tongue, speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit" (I Cor 14:2). He again declares: "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Rom 8:26). Consequently, speaking in tongues as a sign is also a means to talk in the Spirit's language to God.

The gift of tongues is to declare some message of God. When this occurs, a person with a gift of interpretation has to translate those spiritual words into human words. The church affirms that the Holy Spirit's baptism gives power and anointment to the Christian to proclaim the word of God and live the Christian life victoriously. Therefore the pastor, a believer whose ministerial task is so difficult and important, must have the Holy Spirit's baptism. In accordance with what has been already said regarding baptism we find that an individual who is interested in the pastoral ministry must have been baptized with the Holy Spirit as a prerequisite of his admission into the ministry.⁶ The church espouses the concept of an individual being enabled with power and virtue for presenting the Christian testimony. An example is

⁶Ibid., p. 29.

the case of the apostle Peter. Before his conversion he was a cowardly disciple who denied and betrayed Jesus Christ, but now filled with the Holy Spirit he dared to preach the Gospel to the multitudes in Jerusalem. The result was eloquent evidence in the number of converts, nearly three thousand.⁷ This instance and others make the Pentecostal Church believe that the Holy Spirit's baptism endows the pastor with a special capability to carry out his ministry.

(3) "A ministry, divinely called and biblically ordered, has been provided by our Lord Jesus Christ for a double purpose: the evangelization of the world and the edification of Christ's body."⁸ This view of the call as being a divine call for a total dedication to ministry was present in the early Pentecostal Church in Puerto Rico.

In order to learn more about the concept of pastor and also to confirm my own opinion regarding its meaning, I interviewed several Pentecostal pastors. Among them was the Reverend Carlos J. Rivera, Presbyter of the Pentecostal Church of God in California. He has been a member of the Pentecostal Church of God for forty-three years. Out of these years he has dedicated 36 years to the ministry. I asked him how the Pentecostal Church of 1933 viewed the

⁷Acts 2:41.

⁸Constitucion y Reglamento, p. 14.

concept of pastor. He talked to me about his conversion and his first pastor Rev. Luis German Malavi. He said: "My church in Rio Piedras saw our pastor as an angel of God who had been called by God to preach his word. The church respected his teachings, preachings and suggestions very seriously." These words indicate that the early Pentecostal Church believed very deeply that the pastor was a person called by God to exercise his ministry.

Most of those first pastors declared that they had had some vision, dream or charismatic experience in which God communicated to them that He had chosen them to perform an important task in the Christian Church. They did not consider education to be very important for the pastor. It was enough that the pastor had an actual calling from God. God would make him capable to perform the divine task assigned to him. The pastor educated himself by reading and studying the Bible and he also had to teach himself how to address his congregation. They thought that the Holy Spirit who selected them would help them by teaching and guiding them (John 14:26; 15:26; 16:13). For example my mother, Juana Torres Serrano who was working for thirty years with the Pentecostal Church of God as a pastor and missionary has told me several times that God called her through a vision. In this moment, she felt God's voice saying to her: "Juana Torres, your ministry does not come from men, but from me."

With this clear comprehension of one's call in mind, a Pentecostal pastor devoted all his/her time to the ministry. The church in its first days saw incorrectly that the pastor worked apart from his ministry. They used to say: "The person called by God to work as a pastor will have a tremendous triumph in his ministry."⁹ The Pentecostal pastor takes his concept of the pastor's theological basis from the Bible. They love saying that the model of God's call is exemplified in the calling of Paul (I Tim 1:12-13; Acts 9:10-15; 22:12-15; 26:12-19), Peter (Jn 21:15-19), Isaiah (Is 6:1-13), Jerhemiah (Jer 1:4-10), Moses (Ex 3:2-12). They consider that Jesus has called them by saying "Follow me and I will make you fishers of men" (Mt 4:19).

One of the more interesting and significant points of the Rev. Carlos Rivera's interview concerned the Pentecostal pastor's authority. Here he said:

The Pentecostal pastor got his authority, according to the congregation's viewpoint, from his call. People thought thirty or twenty years ago that the pastor was a representative of God. Therefore, as the pastor visited one of his member's houses he was received with a very special consideration. For them it was a real privilege to have their pastor in their home.

This vision of the pastor could have caused some abuses made by him towards his congregation. However, it contributed much to promote the vocation of ministry among many

⁹I remember to have heard this expression among the pastors during my childhood in the church.

people. The pastoral ministry was seen as a real honor. It was highly esteemed. It was a true privilege to become a pastor in those previous years. This positive image of the pastor made the surprising growth of the Pentecostal Church of God in that epoch possible.

B. THE PRESENT CONCEPT OF THE PASTOR

The doctrinal system of the Pentecostal Church of God in Puerto Rico has undergone considerable change during the period we called reflexive. This church has passed through the historical process in much the same fashion as other Christian churches. It began among the poorer levels of Puerto Rican society and little by little it has reached the middle and upper classes. These new social elements have produced an openness in the church. Of course, this change has been larger in some areas than in others. For instance, as regards the doctrine of sanctification the church is more moderate. Many things that in the past were interpreted as sin, are permitted today in the membership. Opposition against the radio, T.V. and other such things belonged to the past. Our pastors have realized that many principles of faith are not doctrines but dogmas. This developing understanding of Christian fundamentals will continue to expand as the church implements a resolution approved at a convention three years ago. This proposition requested the assembly to order the elaboration of a confession of faith. With

its ratification the Board of Directors of the Church initiated a total revision not only of the church's articles of faith but also of the Constitution and Bylaws. Inevitably these studies will direct the church to moderate the basis of its beliefs.

With regard to the baptism of the Holy Spirit, a clarification has taken place regarding its meaning, value and application. At the beginning of the church, the idea prevailed that this baptism was for salvation. Due to this interpretation of this doctrine (now seen as incorrect), a number of pastors placed a good deal of emphasis on searching for this experience. In this second period the church has understood that the Holy Spirit baptism is useful in terms of better preparing the believer to testify his faith. But it has nothing to do with salvation. Along with this doctrinal point it is convenient to mention that the church is placing more importance on the fruits of the Spirit than on the Holy Spirit's baptism and gifts.

The call for ministry has been reevaluated in the Pentecostal Church of God in the second stage of its history. Previously the church emphasized the supernatural call as expressed in dreams, visions and revelations. Today the church accepts as a "calling" the profound desire of a person to serve God and persons through the church. Therefore in this new epoch this church calls its leaders in accordance with the needs of the church and the talents of the persons. Although the church insists that the

pastor dedicate himself totally to ministry, it understands that there are pastors whose ministry is not only in front of the congregation but also at post in society, as well.

According to the Reverend Mario Beltres, a pastor of the Pentecostal Church of God in California, who has known this church in Puerto Rico for almost twenty years, the Pentecostal pastor today has less authority than formerly. The people in the church respect him/her less. The reason is that he/she is seen more as a leader than as a supernatural figure. That does not mean that the Pentecostal pastor is not supported by his/her parishioners today. What happens is that he/she is now more involved with his/her people on a closer level. Certainly he/she is a leader but also he/she is a companion, walking hand in hand with his/her people in the Christian pilgrimage.

The pastor is viewed as a leader, and at the same time as a comrade fighting the same battle of faith. He/she has to be trained and prepared better because now he/she is closer to his/her people and they will be questioning him/her about the Christian life. Yesterday the pastor as a supernatural figure spoke to his flock with full authority. No one questioned what he/she said. His/her word was received as God's oracle. Today's situation is very different. Though he/she is the Lord's messenger he/she is also a believer who along with every member of the church undergoes the crisis of Christian existence. Therefore what he/she preaches can be doubted or rejected by his/her listeners.

He/she ought to be prepared to answer most of the questions and doubts of his/her congregation. At least it will be necessary for him/her to understand people's reaction as part of the pilgrimage of faith. For him/her to recognize his/her challenges, talents and limitations, it will require a new mentality. This new mentality will result from an appropriate theological formation in which he/she can exercise his/her pastoral ministry.

In relation to this new reality, the Pentecostal pastor has comprehended how valuable theological education is for his/her ministry. From now on he/she will be interested in undertaking university and seminary studies. This present concern for education is raised in this reflexive period. In realizing its identity, the church starts to reflect about its mission in the world. A new social awareness appears among church leaders. How to respond to the social problems of Puerto Rico, is a question today in this young denomination.

All of these recent approaches will contribute to stimulate the pastors to improve their education and to promote the educational development of our Seminary in Puerto Rico. Jorge Serrano, a youth of 21 years, who is ministering the congregations of the Pentecostal Church of God in Los Angeles, said to me: "We, the Pentecostal pastors have to get a better academic and professional education in order to be able to lead our churches

effectively by responding to our time's demands."¹⁰ This revival of the need for education is making a new concept of the Pentecostal pastor possible. So then, the present concept of pastor in the church corresponds to the vision of a leader and a companion working with his congregation to proclaim the Christian hope to the modern world.

C. THE URGENCY OF A NEW CONCEPT OF THE PASTOR IN THE CHURCH

Despite the Pentecostal church's great achievements, in its development towards being more effective in this modern world, it is still a long way from accomplishing its goal.

One of the first objectives to reach is the realization of the pastor as being a professional. This church does not conceive the pastor as a professional, yet. The reasons are an overemphasis in the vocation of the pastor and a limited understanding of professionalism. The church in the first period of its history, as we have already seen, placed a great deal of emphasis in the divine call as the sole prerequisite for the pastoral ministry. The divine call was synonymous with success. This attitude sprang up as a reaction against the institutionalized churches in Puerto Rico. Those churches, in spite of having better

¹⁰ This was part of the interview that I made with him about the Pentecostal pastor.

educated pastors, did not have much growth in this island. One of the more popular explanations was that these pastors as professionals were paid salaries and yet were not doing a very effective job in their congregations. So then the term professional came to describe the pastor who does not seek a vocation or a call, but rather becomes a minister merely to earn a good wage. This negative image influenced the beginning Pentecostal Church's concept of the pastor. From that moment on it was a taboo to use that word in reference to the Pentecostal pastor, for it was contrary to the concept of a true vocation or call for the ministry.

In spite of that regrettable fact the word professional is the best term applicable to the pastor. Professional means "one who belongs to one of the learned professions or is in an occupation requiring a high level of training and proficiency; one with sufficient authority or practical experience in an area of knowledge."¹¹ Taking into consideration these formal definitions for our purposes professional will mean the person who receives a high level of general education and specialized training to carry out a responsible work with great proficiency.

If we apply this definition to the pastor we will want to say that in order for the pastor to exercise his profession efficiently, he should get a high level general

¹¹Webster's Third New International Dictionary,
p. 184.

education. A high level of general education involves knowledge about languages, arts, philosophy, literature, history, natural sciences and religions that a student may obtain in high school and the university B.A. For specialized training, we want to affirm the need for formal theological instruction which the pastor ought to receive before engaging in the pastorate. This training is supposed to include a program of professional practice where the beginner can gain experiences for his/her future job. But this is not enough for practicing as a pastor efficaciously. The pastor, in order to carry out a responsible work with great proficiency will need to set up a program of continuous education through which he/she can keep himself/herself updated as to new concepts in church administration, pastoral counseling, Christian education, preaching, theology, biblical interpretation and evangelism. There is no doubt that if the pastor wishes to follow such a vigorous program he/she will have to develop a good discipline. If he/she follows it, his/her capabilities will be enlarged to the extent needed to succeed in his/her significant task.

Such academic and professional preparation along with a self-taught program indicate that being a pastor in the most serious sense of the word is difficult and challenging. Neither the formal intellectual formation nor the self-taught program can substitute for the concept of a true vocation for the pastoral ministry. It is

not so much how the person has arrived at the conclusion that he or she has been called by God; what matters is that he or she is conscious of it. Because the pastor is more than a professional he/she should be a person chosen by God himself to tend his/her flock.

All the material so far discussed in relation to the Pentecostal pastor signifies that the Pentecostal Church of God in Puerto Rico has need to require and promote a better education for its pastors. This is the only way in which the church can confront its present major problems, already mentioned in the first chapter of this dissertation. Our contention in this thesis is that the Pentecostal pastor's assumption of the role of educator is a possible solution for those problems. To achieve his/her role in the educational ministry, he/she needs to have a good liberal and theological education. To Timothy was offered a good suggestion: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (2 Tim 2:15). Rightly handling the word of truth requires that the pastor possess the necessary intellect to interpret what the Bible says for today's man. Knowing how to teach those truths demands a knowledge of the methodology, objectives and learning process in Christian education.

All these statements indicate that the pastor has to be a person equipped for his profession.

Knowledge is power everywhere. Because of their positions, ministers are the natural directors of religious thought. In order to deserve this respect they have to be men of mental comprehension and constant activity. They should intellectually surpass all of those who are around them. Besides, there is no profession which requires such energetic brain effort.¹²

The concept of the pastor as a professional is an indispensable need of the Pentecostal Church of God in Puerto Rico. Only in this manner will the church serve the divine message in an eloquent form to the Puerto Rico of our time. Thereupon a well prepared pastor will fulfill this mission through his role in educational ministry in the Pentecostal Church of God in Puerto Rico.

¹²H. Harvey, El Pastor (Buenos Aires: Casa Bantista De Publicaciones, 1967), p. 178.

Chapter IV

THE PASTOR'S ROLE IN EDUCATIONAL MINISTRY IN THE PENTECOSTAL CHURCH OF GOD IN PUERTO RICO

We now take up the most important part of this project. We have stated that the best way to combat this church's major problems is by means of the pastor's role in educational ministry. This chapter discusses that pastoral work. In order to judge the pastor's role in educational ministry in the Pentecostal Church of God in Puerto Rico, it will be very helpful to take a look at this pastoral role through history of the Christian church.

A. A BRIEF EXAMINATION OF THE PASTOR'S ROLE IN EDUCATIONAL MINISTRY IN THE CHRISTIAN CHURCH

It is possible to find a model for the pastor as educator in the people of Israel. God's chosen people placed much emphasis on education. These Old Testament words are an undeniable evidence:

And these words which I command you this day shall be upon your heart and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way and when you lie down, and when you rise. And you shall bind them as a sign upon your hand and they shall be as frontles between your eyes. And you shall write them on the doorsteps of your house and on your gates (Dt 6:6-9).

This great nation made the commitment of preserving its main ideals by transmitting them from one generation to another through teaching. The figure which is going to incarnate this vital labor will be the Jewish teacher, called rabbi in the exile. In this context arose the synagogue, which was a place for instruction and teaching as part of the worship rendered to God.

Each Sabbath morning the Shema, along with other portions of Scriptures was read in the Synagogue. While the Synagogue service proper was essentially for adults, there came to be elementary schools for children known as the House of the Book, or Beth Hassepheu.¹

Jesus, the prototype "par excellence" of the Christian teacher, as a Jewish boy probably grew up under the Synagogue system of schooling. In the Gospels, Jesus is directly referred to as "teacher" thirty-one times. Five times he refers to Himself as a teacher. He is addressed as Rabbi or Rabboni fourteen times. He is spoken of many times as "teaching" and what He said is referred to as His "teachings." His followers were called disciples or pupils, and before his ascension, He commissioned them to teach all nations. He used a textbook, the Old Testament Scriptures and said, "Learn of Me."² Jesus

¹Harold Carlton Mason, "The History of Christian Education", in J. Edward Hokes (ed.) An Introduction to Evangelical Christian Education (Chicago: Moody Press, 1964), p. 26.

²Ibid.

understood fully the significance of education in the establishment of his Kingdom. His great example as a teacher had its influence on the leaders of the early Christian Church.

Among the most notable leaders was Paul, who used the term "teacher" and linked it to the word "pastor" which points out the importance of this ministry.³ "Pastors and teachers are two aspects of one ministry."⁴ Paul, more than a preacher was a teacher. His letters to the churches in Asia and Europe were didactic writings to help them understand the Christian faith. Regarding Paul, Luke says "But Paul and Barnabas remained in Atioch, teaching . . . (Acts 15:35); he had been instructed in the way of the Lord" (18:25). "In all things I have shown you that by so toiling one must help the weak . . . (20:35)." "This is the man who is teaching men everywhere against the people and the law and this place . . . (21:28)." Paul, himself, considers that he is a teacher as he says: "And we impart this in words not taught by human wisdom but taught by the Spirit . . ." (I Cor 3:13); "For I received from the Lord what I also delivered to you. . ." (11:23); "Him we proclaim, warning every man and teaching every man in all wisdom . . ." (Col 1:28).

³Eph 4:11.

⁴The Oxford Annotated Bible with the Apocrypha
(New York: Oxford University Press, 1965), p. 1418, Note 11.

He believed that the pastor should be capable to teach, according to the author of First and Second Timothy, regarded as a loyal disciple of Paul "who used several previously unpublished messages of the apostle and expanded them to deal with conditions confronting the church after Paul's death."⁵ This Pauline theologian referring to the pastor asserts "Now a bishop must be . . . an apt teacher" (I Tim 3:2); "If you put these instructions before the brethren, you will be a good minister of Christ Jesus . . ." "Command and teach those things" (4:6-11); "And what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also." "The Lord's servant must not be quarrelsome, but kindly to everyone, an apt teacher . . ." (2 Tim 2:2.24). These passages concerning the pastor's role as teacher highlight the significance of their emphasis in the pastoral ministry.

The Christian Church in the Patristic Period had the urgent need of employing Christian education to prepare the new converts to become members of the church. So then the church required that any new Christian should know the Christian faith fairly well before admission to membership. "The early important documents of the church speak of long periods of instruction in the faith,

⁵Ibid., p. 1438, Introduction to First Timothy.

lasting from three months to three years. Only those who were trained could share the Church's mysteries (its sacraments)."⁶ These special classes offered to the catechumens along with home training and worship services were the means used by the church to nurture its new followers, members, and their children. In confronting the hostility of the Roman government and rival currents from paganism trying to discredit it, the church was forced to look for ideological defenders. Here we find the apologists who were teachers of the Church. This same situation forced the church to set up catechetical schools to better educate the future leaders of the church. At one of these in Alexandria we find a figure which in some manner represents the pastor educator, Clement of Alexandria. He was a presbyter in the Alexandrian Church. He was like a link between the church and the school.

In the Medieval Church, most specifically during the fifth century there was a great deal of illiteracy among the common people and the clergy due perhaps to the barbarian invasion. Nevertheless the monasteries helped keep learning alive during not too luminous days. There were schools associated with the cathedrals to educate the priests, which perhaps in some ways preserved the relationship of the pastor with the educational ministry.

⁶William Bean Kennedy, "Christian Education through History," in Marvin J. Taylor (ed.) An Introduction to Christian Education (Nashville: Abingdon Press, 1966), p. 22.

At the end of the twelfth century, the universities were founded. Since the church was the guardian of the religious heritage and of the culture in general it was very close to the initiation of the European development of humanistic scholarship. This final period of the Middle Ages led on into the Renaissance, which can be understood as a revival of learning. Alongside this intellectual awakening appeared the Protestant Reformation in the sixteenth century under the leadership of visionary men such as Luther, Melanchthon, Zwingli, Calvin, and John Knox. These extraordinary leaders made an indescribable contribution to the vision of the pastor as a person who has to be a well prepared person for his task and as a clergy that has to be involved in an educational ministry at the local church. To facilitate the understanding of the doctrines the reformers established schools to teach literacy.

As the major educated person in the community the minister became the chief teacher or school supervisor, and the importance of right doctrine demanded that he put teaching among his priorities. Thus the office of teacher, often one with that of preacher, became a predominant form of church office in the world.⁷

In England, the Reformation made the foundation of the Anglican Church by King Henry VIII possible. As a result of the Wesleyan Revival a group of its members

⁷Ibid., pp. 24-25.

were termed "evangelicals". Among them was Robert Raikes, a printer and publisher in Cloucester. He felt sympathy for the children of the poor of his town who had to work all day long six days a week without having an opportunity to learn to read. Therefore in 1780 he decided to teach these underprivileged children in his home. Later the school came to be known as the Sunday School.⁸ The new system of schooling was characterized by a combination of instruction in reading and writing and the study of the catechism and the Bible.

This new educational stream spread to the United States. Here the movement had a very rapid development. Later the Sunday School came to be only a school of religion, centered in the Bible and attached to the church. Organizations were created throughout the United States and missionary movements carried the new Biblical instruction idea abroad. As soon as Puerto Rico became a part of the United States in 1898, many American missionaries went to the Island to preach the Gospel. They introduced the Sunday School concept in establishing the first Protestant churches. From the beginning of Protestantism in Puerto Rico the Sunday School was a very strong movement. In the United States and in Puerto Rico, like other places in the world, the Sunday School contributed a great ideal to the pastor becoming involved in the educational ministry

⁸Mason, p. 28-29.

of the church. In almost all churches, the pastor became one of the teachers of the Sunday School. More than that, he had to get involved so that the new church school was made possible.

B. THE CONCEPT OF THE PASTOR'S ROLE IN EDUCATIONAL
MINISTRY IN THE PENTECOSTAL CHURCH OF GOD
IN PUERTO RICO

During my whole life up to now in the Pentecostal Church of God in Puerto Rico, I have noted an apathy towards Bible study. It sounds a little contradictory, because Pentecostals stress the use of and obedience to the Bible as a fundamental part of their theology and ethics. The Pentecostals love the Bible so much. Therefore perhaps my language is not accurate when I say that they are apathetic toward Bible study. If you ask any Pentecostal about his/her feelings towards the Bible, the inevitable response will be that he/she has a special affection for it. Is it possible to reconcile love and apathy for the Bible? An accurate answer is not easy to give; nevertheless, we shall try to solve the dilemma.

Let's start by saying that the appearance of the Pentecostal Church in the historic scenery of Puerto Rico took place at a moment when our island was one of the most illiterate countries in the world. The first missionary to take Pentecostalism to our people was a person with natural talent. However, his academic schooling was lacking in

comparison with the other protestant churches' missionaries. Juan L. Lugo decided to associate with a pastor who was very pious, called Solomon Feliciano, but with an education poorer than his own.⁹ Beyond any doubt they were sent by the Lord to Puerto Rico to effectuate that colossal task. After all they used their own capacities in carrying out their missionary work. Therefore since the very commencement of the newborn church they inclined to evangelize the lower class people. Their initial purpose was laudable. But to dedicate their evangelistic work exclusively to these people did not permit the church to grow up with a balanced membership representing all social structures. Among illiterate people the emphasis on the study of the Bible has made little headway. Like many denominations, Pentecostalism in its beginning was against education. Fortunately this view about education has diminished in the course of time.

The Pentecostals learned to love to worship more than studying the Bible. Of course worshiping is easier than studying. The first Pentecostal pastors were persons who barely knew how to read, and who made the Bible, practically speaking, the unique text of their personal theological school. As a consequence, a poorly educated

⁹Roberto Dominguez, Pioneros de Pentecostés (Madrid: Vimasa I.G. Tarrasa, 1971), p. 183.

pastor with an almost totally illiterate congregation found it nearly impossible to teach in such a circumstance. Certainly the Pentecostal pastor used preaching to instruct the people. But because of his own academic limitation he could not employ the ample pedagogic resources of the Christian religion contained in the teachings of the Bible. Therefore, although Pentecostals developed a profound esteem and respect towards the Bible, they did not possess the necessary discipline to study it.

The Sunday School did not change much of the educational panorama of the Pentecostal Church in Puerto Rico. The pastor though a part of the local church faculty, restricted his educational role to give a class every Sunday morning and to exhort his parishioners to attend the Sunday School.

In less than forty years Puerto Rico has become one of the most literate and educated countries in the whole world. Its literacy level is over 90% of the population. The educational stream that has touched our island has affected the Pentecostal Church. In the period which we have called Reflexive, the church has improved with respect to the educational preparations of its members and pastors. In spite of that fact, the educational ministry of the church has remained careless. This indicates that the Pentecostal Church's negligence regarding the Christian education is not a simple problem of lack of academic formation. We should take into account other

factors which influence this problem.

When Pentecostalism had its greatest impetus in Puerto Rico around the 1940s, the percentage of unemployment was excessively high. Many people made the church the center of all their activities. Responding to that interest, the church made up a worship program for all seven days of the week. This was not a significant change, because the Pentecostal Church, from its establishment in the Island, always had an almost fulltime program. But now the worship program of the church busied the congregation the whole week; including two services on Saturday, one in the afternoon and the other in the evening. Three services on Sunday were celebrated: in the morning, the Sunday School; in the afternoon, an outdoor service; finally, in the evening, before starting the night worship service, all the congregation (or a large part of it) marched through the main streets of the town inviting the people to come to church.

Imagine how exhausting the church schedule was for the pastor who was supposed to be present at all functions. Perhaps, it can be thought that the pastor was busy only at night. That could be possible in other denominations. The Pentecostal pastor, unfortunately, was considered by his/her parishioners to be the key figure in their lives. If one of his/her members was going to build a house, the pastor had to be there helping those people to complete their project. He/she had to take some of his/her members

to the government offices to solve their problems. For any kind of activity of the church, from the building repairs, to the transportation of the people in the churches, he/she was the principal leader. This style of life did not allow the pastor to have time to prepare for Bible studies. When he/she could find the time it was not usually more than once a week. Pentecostal church members are not used to having a weekly Bible study. It is rare to find a church that has a specific day set aside for Bible study. It is offered generally once a month; sometimes every three months or more. In many churches the frequency cannot be determined because they do not schedule these ahead of time.

Despite the changing of understanding of the pastor in the church, there are still many congregations that have remained the same. In these last years we find some churches that have a programmed day of Bible study once a week. Nevertheless it is hard to attain a good attendance in the temple that day. Our own case is illustrative. During our ten years in the pastoral ministry wherever we have gone to minister we have set a day for Bible studies. We have noted at this time that the response of the church members is not so high. The attendance has been mainly composed of youth. This means that our young people are interested in knowing the Christian faith better. This is the hope for the Pentecostal church of the future. However here it is

necessary to elaborate on a more complete program to adequately reach our youth and especially our adolescents. Of course, the problem of the churchgoers' apathy to Bible study is not limited to the Pentecostal church. On the contrary, it is a real problem in all the Christian denominations. However, in the Pentecostal Church it is more noticeable. Many of our pastors do not notify the congregation of a future Bible study because the result is low attendance. Therefore a lot of Bible studies are given without notice.

Another important factor that has limited the exercise of the pastor's role in educational ministry is the evangelistic emphasis in Pentecostalism. The Pentecostal church with its commitment to evangelize every creature and to warn every person about the Lord's second coming, has abandoned educational ministry. Its evangelistic stress has made possible its tremendous growth, but it has not given a place for providing a firm conviction to its members. Although at present, the Pentecostal Church is the largest Protestant denomination in Puerto Rico and in Latin America; if it had corrected that oversight, today it would be an even greater and more solid denomination. On the other hand, it is advisable to recognize that this church is young in comparison with the rest of the Protestant denominations in the world. At the present time, Christian education is becoming very important in it. After all, the present moment requires a

big change in the Pentecostals' concept of the pastor's role in educational ministry in the Pentecostal Church of God in Puerto Rico and probably in all the Pentecostal denominations. We shall discuss that vital issue in the next section.

C. MOVING TOWARDS A NEW CONCEPT OF PASTOR'S ROLE
IN EDUCATIONAL MINISTRY IN THE PENTECOSTAL
CHURCH OF GOD IN PUERTO RICO

Our church is waking up in regard to the importance of Christian education. The church is now large enough to look for more stability. The awareness of our urgent need for a large involvement in educational ministry in the church has become more apparent. However, we should define what we need and what we want to achieve.

It is imperative to work out a new definition of pastoral responsibility which expresses a new concept of the pastor as educator. It will not be an abstract concept, but a real view, including a strategy adjusted to our real world.

We do not pretend in this project to present a scholarly proposal to meet our educational demands. Our intent is to raise the issue, state our theory, and trace a model program that applies such a theory. Within this chapter we are going to examine our theory, that is not ours alone, because others have already written about it; but it will contain some new outlooks of ours. In the last

portion of the paper we raised the issue and in the following section we will work with a model program. Let's now examine the theory itself.

In spite of the fact that educational procedures have been put into practice in many churches today, and that they have had good results in those congregations, they are merely in the theoretical stage when we are talking about the Pentecostal church in Puerto Rico. In fact, this new concept of pastoral work is contrary to that held by the Pentecostal pastor for many years. The traditional position of the pastor in our church and in others has been of the absolute leader who is in charge of doing everything. He was the master of a program in the church and the laymen were simply his auxiliaries. The ceremonies, activities and work of the church were the show realized by the pastor.

The results of the view of the pastor in the Christian churches have been many, but we can simplify them as follows: (1) Loss of membership, (2) numerous divisions, (3) ministerial desertion, (4) ineptitude, (5) isolation.

The layperson loses interest in the church on noticing that everything in the church is done by the pastor. This disappointment is apparent in the adolescents who need a strong motivation to remain in the congregation. Before entering the ministry, I was a youth leader for about eight years. In all those years I could

see that for youth to be identified with the church, there must be greater participation and involvement in the church's functions. The need for increased involvement by youth in the church clearly indicates a review of the church's practices. This review will not begin until the appearance of a new concept of pastoral work, especially that related to education in the church.

Most of the time divisions in the church are consequences of the members' inactivity, who like leaders, want opportunities to participate in the program of the church. A fulltime congregational program is a heavy burden to carry on the pastor's shoulders. In order to bring about this program the pastor has to work overtime almost every day. So the pastoral task becomes a nearly impossible job. Even with a huge effort that kind of program is very difficult to fulfill. The pastor is blamed for any irregularity. This style of work is a hard job, therefore the pastor decides to quit and look to earn a living in an easier way. The extent of ministerial desertion calls for a change in understanding of the pastor's role so that parishioners also share the congregation's duties and tasks.

No doubt that this anomaly (a pastor who does not teach) will take the church to ineptitude and isolation. Its work is going to be ineffective; because having the church limit its labor to just a leader, its reach is less. So it is condemned to be isolated. About this Elton

Trueblood said: "We ourselves have been isolated, geographically to a particular place; the buidling of the church; temporally, to a specific time: Sunday morning; and personally, we have restricted all the responsibilities to the professional minister."¹⁰

This painful reality urges a high priority for educational ministry in the pastor's work. From our point of view, such a development is the hope of the Christian church, and specifically the Pentecostal Church, in the critical moment of Christianity. According to statistics, in the year 2,000 organized Christianity will include less than two percent of the world population if we continue to gain converts for Christ at the same pace that we are going now.¹¹

The church is still the best institution of our society. Therefore it should be saved. It is important to have a new focus on the pastor's ministry in teaching. We should start with the liberation of laymen. Luther made it a central point of the Reformation and called it the universal priesthood of believers. That means that every member of the church is called to be a minister. Here we do not use this word in the sense of the professional minister, but in the biblical sense.

¹⁰David P. Haney, Renueva mi Iglesia (Bueno Aires: Junta Bautista de Publicaciones, 1974), p. 21.

¹¹Ibid., p. 24.

In the New Testament the characteristic word is diakonos, at first in a non-technical sense, and then in Phil. 1:1 and in the Pastorals as the title of a subordinate church officer. But in the Christian understanding of ministry, whether official or otherwise, the minister renders a lowly but loving service to God or man.¹²

So then the minister is every person that serves God and man. Not a member of the clergy or a pastor but a minister. This concept is basic and biblical. Basic because it is indispensable for our new vision of the pastor's work, giving rise to the ministry of the laity. Biblical evidence in Ephesians 4:11, 12 ". . . some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ." Notice the expression "for the work of ministry." Here the word is diakonia translated as ministry, meaning service. Thus we can say that the pastor's labor as in verse 12 begins "for the equipment of the saints". It is better to omit the comma after "saints" and the footnotes add: "All Christians are to be equipped for the work of active spiritual service."¹³ As these previous statements said, the task of the pastor is to equip the saints, and all Christians are to be equipped. From here we should conclude that all Christians should be equipped by their pastors. That equipment is for the work of the ministry.

¹²G.S.M. Walker, "Ministers," in J.D. Douglas (ed.) The New Bible Dictionary (Grand Rapids: Eerdmans, 1962), p. 825.

¹³Oxford Annotated Bible, p. 1418 (n. 12).

The verb equip means "to prepare intellectually; train."¹⁴ So if the pastor equips, then he teaches, that is, in some way, to prepare intellectually. This clearly points out the teaching ministry of the pastor. However, we are not talking about the classes given by the pastor in the Sunday School. They are good, but the pastor's role in educational ministry is more than that. We want to indicate a wide ministry which embraces every member of his congregation.

If we have interpreted Luther's postulate as saying that every Christian, like a priest, can communicate with God why can't we interpret that principle as signifying the communication of God's word to others. Maybe the fear of the laymen's ministry in the church might be articulated through this form. If every member of the church is a minister, what is the pastor's function? Here is the gist of our thesis: The main function of the pastor is to train every member of his church in his own ministry "the functions of preacher, prophet, pastor, priest, evangelist, counselor and administrator find their proper place in the ministry of training. The purpose of this minister is to equip the people and train them for working in the church and in the world."¹⁵

The pastor's function has been compared with that

¹⁴Webster's New World Dictionary (Cleveland: World, 1956), p. 254.

¹⁵Haney, p. 32.

of a coach. Generally speaking, he does not play with his teammates, but teaches them how to play, and later on in the decisive moment he joins them. Of course this task demands more reflection on the part of the pastor. As we have mentioned in the introduction of this project, Calvin D. Kuder affirms that the pastor has to be a plotter and schemer.¹⁶ That would require the pastor to be, as Peter Person has said, "More than a teacher--an educator. The teacher should know what to do, the educator should know why."¹⁷ Although most of the pastors have not received a complete formation in Christian education he can, by a self-taught program, get a good knowledge of it.

The ministry of a layperson is more than being a mere usher of the church. Like the pastor he also has a call from God. Paul says to the Ephesians: "I, therefore a prisoner for the Lord beg you to lead a life worthy of the calling to which you have been called" (4:1). The apostle is talking to the members. This call is twofold: first, a general calling to become part of Christ's body; second, a specific call for exercising a unique and personal ministry. It might include the preaching ministry of a layperson, visiting ministry for others, teaching in the Sunday School, counseling of youths, administrative tasks

¹⁶See P. 9.

¹⁷See Introduction p. 12.

in the church, and so forth. Now we face the question of how to help the layperson determine its ministry and how to equip himself/herself to effectuate it. It is perhaps the most difficult part of this new concept of the pastor's role in educational ministry. There should be several methods of achieving it. We shall present the one we regard as the best.

The pastor should start by tracing a program along with a group of suitable persons in the congregation. That program would initiate the education of the church about the doctrine of the church. If most of the congregation approves the program, then they look for a weekday to have the Bible Institute. In this evening it is recommended to discuss the nature of the church, the reason for its existence, its founder, its mission, etc. (In the next chapter we are going to detail a program of this kind). The pastor can present those topics little by little the day of the Institute. After a short worship service, he would proceed to give a lecture of 30 minutes about one of those topics already mentioned. Next divide the congregation into little groups according to age, youths with youths, adults with adults, etc. Each group will select its leader. Then the groups would gather for 20 minutes to discuss the topic presented by the pastor and present questions. Right after the time is over, every group will come to meet with the rest to present its questions and commentaries.

After a month of studying the theme of the church, the pastor can distribute a blank to be filled out by every member to indicate his/her preferred ministry; he/she will then become part of a group formed by people interested in the same ministry. The pastor will train some active members in certain areas as preaching, teaching, counselling, evangelism, worship, etc. They will be the leaders of some workshops in those areas to be offered another day of the week. These workshops can last three months including practice sessions. Every trainee at the end of the workshop will receive a diploma in a commencement celebrated in the church.

When the first workshop ends, the pastor will carry on with the Bible Institute, but he/she will appoint his associate or a leader to begin the program again with new members and so the project would continue. There is a specific workshop in counselling of youths that the pastor should be in charge of. This workshop can meet as a group and later the pastor can meet each member individually. I consider it to be one of the most important tasks of the pastor in the church; to work with the adolescents and youths. The significance of this labor demands that the pastor be the main leader involved in it. These workshops for young people are to include such subjects as engagement, marriage, the family, school, the Christian youth's mission in our society today, etc.

This new role of the pastor in educational ministry also includes the preparation of an excellent program for the Sunday School and an excellent program for all Christian education in the church. This extraordinary program hopefully will create a renewal in the church and make it possible for every layperson to feel that it is fulfilling the mission for which Christ called him/her. While this program is being applied in the church, the pastor ought to make a follow-up of any group organized for a particular ministry. Therefore his people will keep working. The follow-up might be effectuated through meetings with the group leaders periodically. From time to time the pastor is to have an appointment with every group to evaluate the work done.

The result of this new concept of the pastor's role in educational ministry as a coach and trainer will shake the church and start the revolution of its renewal. Imagine a membership where everybody is part of the work in the church. It would no longer have merely passive members, because each of them would be working in his ministry; others, discovering theirs. And they would come to the pastor for orientation about a possible ministry. As a consequence some could go to the hospitals, others to the prisons, others for personal evangelism house by house in the large residential areas. What a tremendous revival every church would have in this kind of renewal.

This concept is not new, really. The early church worked by using this pattern. Before the layperson participated the term employed by Luke for indicating the church's growth, was to add in Acts 2:47. As soon as the deacons are appointed and the layperson received the opportunity to work, the term used to state the development of the church is "to multiply." Here we find that the secret is to stimulate our members to work in the church, help them to find their personal ministry and equip them for carrying out and achieving their goals. Now the pastor's job is to be involved completely in his educational ministry to help every layperson find his place in Jesus Christ's church. In view of this convincing reality we could make the following statement: "Almost all perspicacious observers agree that the development of a layperson's ministry is more and more the secret of a vital contemporary Christianity."¹⁸ And this will not be possible unless we have a new concept of the pastor's role in educational ministry, in terms of an entire involvement of the pastor in the preparation of his people to do the ministry of the church.

With this new vision of the pastor's work, the Pentecostal Church of God would solve a good deal of its problems, most especially the loss of its members. Since

¹⁸Haney, p. 29.

many of them leave the church because they are not prepared to defend their faith when other people come to convince them to change their religion, the Bible Institute of the church will enable them to know more about their faith and make an adequate defense of it at any time. Through the discovery of their own ministry all members will feel a new urge to be part of his/her church and work arduously for its growth. Something similar would happen to the adolescents. This Bible Institute would help them understand the reason for the church's existence and how they can contribute to its mission. Here the adolescent is going to surpass his crisis of ignorance of the church's elementary theology. From now on he will understand the worship service and the messages found in the preaching. His/her problem of identity in the church is going to be eliminated because in acquiring his/her ministry in the church he/she will have a cause in which he can become involved. Only in this way, having the adults occupied in their ministry, and the adolescents and youths busy in their job in the church, as well, the children receiving instruction in the Christian life according to their ages, will we achieve what the sacred author said about the renewal of the church: "For building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of stature of the fulness of Christ."¹⁹

¹⁹Eph. 4:12, 13.

Chapter V

A MODEL CHRISTIAN EDUCATION PROGRAM TO BE IMPLEMENTED BY THE PENTECOSTAL PASTOR

If we are going to conceive the pastor as being well-involved with the educational ministry of the church, it is useful to present a model program; which is going to give some ideas to the Pentecostal pastor on how to prepare himself/herself along with his/her congregation. As we already said in the introduction, this program does not intend to be a curriculum. Honestly, I recognize that I am not a technician of curricula. My intent is to organize a simple program which can be helpful to the Pentecostal pastor in his task in achieving an educational ministry within the church.

A. THE NEEDS

In trying to make up this program it is very important to determine the needs of a church. In this case we are going to take our last Pentecostal Church in Puerto Rico. That was in the city of Guaynabo. We worked at the church for nearly four years. Our ministry was very successful there. This church could be considered a typical Pentecostal church. One of the needs that could be resolved in this program was that for adequate facilities. In this sense, the Pentecostal churches have improved

considerably. Almost all the temples have some facilities for Christian education. However, it is necessary to do more about it. Regarding the equipment we are in great need. I hope that little by little our people will understand the importance of educational ministry in the church and will make the decision to acquire such educational implements as a movie projector and a slide projector, boards, flannel boards for pictures, mimeograph machine, typewriter, etc.

More important than equipment is the awareness of the parishioners concerning the value of this project. It will be necessary to talk to them about how the church can develop more of its members and reach more people in the community by means of the educational ministry. This process may be slow, and therefore it ought to be initiated as soon as possible. We are always going to run into stubborn people who are against changes. Patience should accompany us in this enterprise. Right after we manage to convince most of the membership we should proceed to the weekly church program. The traditional Pentecostal weekly church is as follows:

1. Sunday

- a. In the morning

Sunday School

- b. In the evening

Congregational worship service

2. Monday
 - a. Evangelism in the evening
3. Tuesday
 - a. Society of Ladies service in the evening
4. Wednesday
 - a. Prayer retreat in the temple during the day
 - b. Evangelism in the evening
5. Thursday
 - a. Society of Gentlemen's service in the evening
6. Friday
 - a. Society of youth's services in the evening
7. Saturday
 - a. Evangelism in the evening

As you can see this church's program does not allow time for our institute of Christian ministry. Therefore we have to prepare a new program. This would be a five day church program:

1. Sunday
 - a. Sunday School in the morning
 - b. Congregation worship service in the evening
2. Monday
 - a. Evangelism in the evening
3. Tuesday
 - a. The Christian Family service

4. Wednesday

- a. Prayer retreat part of the day
- b. Institute of Christian Ministry in the evening

5. Thursday

- a. Institute of Christian Ministry sessions of training and workshops for the evening

B. RESOURCES

The pastor has to be conscious of the fact that he cannot carry out this adventure alone. He must prepare leaders of the congregation to help him in the realization of it. He ought not to choose those leaders hurriedly, because a great deal of the success of the enterprise will depend on these individuals. These leaders are going to be trained by the pastor for a period of six months. The first month all of them will be instructed about leadership and teaching. The rest of the time the pastor will meet once a month with each specific group of leaders. Those who are going to offer the workshops in preaching will receive a month of training and so with each group. The number of leaders and their capabilities will depend on the size of the congregation.

It is very significant that the pastor convince the Board of Officials of the local church about the need to raise money for this program. We feel that as soon as the church comprehends the significance of this project

the money will appear.

A good program of this kind requires the contributions of professionals in certain areas. For example, in the preparation of the Sunday School material, if there are no educators in the church, the pastor can conduct a seminary professor specialized in Christian education to collaborate in this work. Other professional resources from the community can be invited to cooperate with the church in this program.

C. PROGRAM

In selecting the six themes of our program we have taken into account that these ideas are among the basic themes of the Christian faith. Since we intend to prepare laypersons concerning the Christian doctrines in the best way possible, this list of topics will be very useful. So then our program will cover these six themes:

1. The Church
2. The preparation for ministry
3. The Bible
4. God
5. Jesus Christ
6. The Holy Spirit

Each theme will be examined for a whole month in the Sunday School courses, the evening service sermons, the Tuesday service programs and the Institute of Christian Ministry. In this way, we may get a cohesiveness and unity

in our program. Our methodology has already been mentioned in topic C of the last chapter.

1. Name of the Program - "The Renewal of the Church"
2. Motto - "Renew my Church" Francis of Asisi
3. Duration - 6 months with two three-month sessions of workshops. From January to June 1980
4. Objectives:

- I. General

- a. That every person knows and understands the fundamentals of the Christian Faith.
- b. That every person gets involved in the mission of the church.
- c. That every person discovers his/her own ministry or role in the church and prepares to exercise it.
- d. That every person learns how to communicate the Christian message.
- e. That every person places more emphasis on the significance and centrality of the Bible in the Christian life.
- f. That the church expands and emphasizes worship program so as to provide a better educational experience for every person.

- II. Specific

- a. That the pastor realizes the importance

of the involvement of laity in the work of the church.

- b. That the pastor learns how to prepare leaders within the church.
- c. That every adult develops a commitment to function together with the adolescents as members of the Christian community.
- d. That every adolescent identifies with the Christian faith and gets involved with the Church.

5. Results

The achievement of these objectives will contribute to a renewed and expanded church where every member participates within the Church's community by developing his/her ministry.

6. Methodology

I. Method - See Chapter 4, Section C on Page 87-88.

II. Activities

- 1. Lectures by the pastor, laypersons, visiting speakers, about specific topics of every theme.
- 2. Small groups for discussions.
- 3. Workshops for preaching, counseling, teaching, etc.

4. Drama, movies etc., concerning various themes.
5. Bible studies, discussion panels about selected themes.
6. Sunday School lessons about the topic of each week under the monthly theme.
7. Sunday evening workshop service sermons by the pastor regarding the monthly theme.

7. Contents:

This program will be for six months, but here we are offering only the first month as a model to prepare the program.

I. January

A. Theme - The Church

B. First Week:

1. December 30, 1979

a. Sunday School

1. General lessons topic -
"Pentecost origin of the
Church" Acts 2-1-40.

b. Evening services

1. Hymnology related to this
topic of the church.
2. Bible Scripture - Mt. 16-13-20
3. Sermon: "I will build my church"

2. Tuesday 1st

- a. No worship services for New Year's Day

3. Wednesday 2nd

- a. Institute of Christian Ministry (I.C.M.)

- 1. Topic: The Origin of the Church.

4. Thursday 3rd

- a. Institute of Christian Ministry

- 1. Continuation of the training of the leaders who will give the workshops.

C. Second week

1. Sunday 6

- 1. General lesson's topic: "The Church as a Community" Acts 2:41-47.

- a. Sunday School

- b. Evening Service

- 1. Hymnology related to this topic

- 2. Bible Scriptures - Eph. 2:11-22.

- 3. Sermon: Members of the Household of God.

2. Tuesday 8

- a. The Christian Family's Service

- 1. Movie about the Church.

3. Wednesday 9

a. Institute of Christian Ministry

1. Topic: "The Nature of the Church"

4. Thursday 10

a. Institute of Christian Ministry

1. Continuation of the training of leaders

D. Third week

1. Sunday 13

a. Sunday School

1. General lesson's topic: "The Church's Services" Acts 6:1-7

b. Evening Services

1. Hymnology related to this topic
2. Bible Scripture I Pet 2:1-10
3. Sermon: "God's Own People"

2. Tuesday 15

a. Christian Family Service

1. Lecture by a visiting pastor
Its subject will be "The Pentecostal Church's mission in Today's Puerto Rico."

3. Wednesday 16

a. Institute of Christian Ministry

1. Topic: "The Mission of the Church"

4. Thursday 17

a. Institute of Christian Ministry

1. Continuation of the training
of leaders

E. Fourth week

1. Sunday 20

- a. General lesson's topic: "The
Church working with Power"
Acts 6:18-8:40

b. Evening Service

1. Hymnology related to this topic
2. Bible Scripture - Acts 17:1-9
3. Sermon: "The men who have
turned the world upside down"

2. Tuesday 22

a. Christian Family Service

1. Drama based on the origin of
the Pentecostal Church of God
according to the Book
"Pentecost in Puerto Rico by
Juan L. Lugo

3. Wednesday 23

a. Institute of Christian Ministry

1. Topic: "The Pentecostal Church
of God in Puerto Rico

4. Thursday 24

- a. Institute of Christian Ministry
 - 1. Continuation of the training of leaders

E. Fifth week

1. Sunday 27

- a. Sunday School
 - 1. General lesson's topic: "A Renewed Church" Acts 13:1-6; i Cor 12:1-31
- b. Evening Service
 - 1. Hymnology related to this topic
 - 2. Bible scripture - Rom 12:1-21
 - 3. Sermon: "The Renewal"

2. Tuesday 29

- a. Christian Family Service
 - 1. Panel discussion about: "The Ministry of the layperson in the Church." The panel will be composed of 4 members; a gentlemen, a lady, young man, young woman. The pastor will be the moderator.

3. Wednesday 30

- a. Institute of Christian Ministry
 - 1. Topic: "The Renewal of the Church"

4. Thursday 31
 - a. Institute of Christian Ministry
 1. Final session of the leaders's training

Chapter VI

EPILOGUE:

THE PASTOR' ROLE IN EDUCATIONAL MINISTRY:

A POSITIVE ELEMENT FOR THE FUTURE OF THE
PENTECOSTAL CHURCH OF GOD IN PUERTO RICO

We have attempted through this project to state the importance of the pastor's role in educational ministry to help solve the Pentecostal Church of God's two main problems: the loss of adolescents and adults and lack of involvement by the layperson in church programs. When we discussed the pastor's role in educational ministry, we stipulated that his duties were not simply that of giving a Sunday School class or of collaborating with the Sunday School superintendent. Our vision of the pastor's role in this area is much more extensive and profound. In fact the concept of the pastor as a total educator is a rather new one among these churches.

The old concept of the pastor held by the Pentecostal Church as being solely responsible for the entire church program of the Church is worn out and ineffective. Our view of the pastor allows him more room to function like a trainer preparing his/her people to work in behalf of the church. This new labor will demand that the pastor understand the idea that any layperson can be called to have a ministry. Therefore we can say that every Christian

is a minister. If we have accepted God's postulate about the priesthood of the believer as allowing every Christian to communicate with God, cannot we also accept it as referring to the communication of the Gospel to non converts by Christians? If so the liberation of the layperson is vital to the purpose of renewing the church and the implicit purpose of this project.

The layperson's liberation will permit our church members to participate fully in the congregation's task. The pastor will be the leader organizing the work and supervising for the layperson to get involved in the church's mission.

The pastor has to prepare himself/herself properly. This would require that the pastor be better prepared in the arts of the ministry. In our Pentecostal Church of God in Puerto Rico, the pastor's education should be improved. Every pastor could be self-taught in his/her studies and take great care in the preparation of his/her ministry. It is urgent that the Pentecostal Church realize that the pastor is not only a charismatic leader but also a professional. The ideal would be to achieve a balance between the two views.

Keeping in mind that the layperson should receive a basic training of sorts in the main aspects of the Christian faith, we have offered a model program to be implemented for the completion of these objectives. The program is not to be used without an adaptation to the

particular congregation. It operates on the basic needs and resources of a specific church. It has universal elements however which are applicable to any congregation. Our model is based on the Pentecostal Church in which is typical of the Pentecostal Church of our denomination.

It is appropriate at this point to say that we do not consider ourselves to be ingenuous in recognizing that the pastor's patience and perserverance are indispensable in achieving the goal of church renewal. Since this program will contribute to the renewal of the church a great deal, any effort will be rewarded. The Pentecostal pastor should prepare a group of leaders of the church to offer the workshops required for the completion of the program. He should be careful in selecting these leaders for the workshops. Good leaders will be essential for the success of the workshops and ultimately the entire program. Even if the results of the program are on a small scale the church will be better for it.

This new concept of the pastor's role in educational ministry will allow the pastor to carry out the appropriate pastoral tasks and will allow the layperson to do his/her job for the growth of the Church. Beyond a doubt this revolutionary project of helping the layperson to determine his/her ministry, and training them to effectuate it, will be a positive element for the future of the Pentecostal Church of God. A church whose congregation is totally involved and committed to its

mission is an extremely powerful Church, destined to expand and develop powerfully. Therefore this concept is vital not only for the Pentecostal Church but for the whole Christian Church. Renewal is the word for today's church. Pope John XXIII convinced a council to achieve a renewal in the Catholic Church. The Pentecostal Church cannot be left behind. The opportunity for the Pentecostal Church and for the whole Christian Church is now. The future of the church is going to be very different. Therefore let's face the challenge now. The early church was a movement of laity. Everyone was involved. In this era we must bring our laypeople back into the church as active participating members. We will be responding affirmatively to the Lord's imperative to Peter: "Then take care of my sheep."¹

¹Bible, The Living New Testament (Wheaton, IL: Tyndale House, 1967), John 21:16; p. 275.

BIBLIOGRAPHY

- Báez-Camargo, Gonzalo. Principios y Método de la Educación Cristiana. Mexico City: Casa Nazarena de Publicaciones, 1957.
- Bible. The Living New Testament. Wheaton, IL: Tyndale House, 1967.
- Bible. The Oxford Annotated Bible with the Apocrypha, ed. by Herbert G. May and Bruce Metzger. New York: Oxford University Press, 1965.
- Bloch-Hoell, Nils. The Pentecostal Movement. Oslo: Universitets Forlaget, 1964.
- Brumback, Carl. Suddenly From Heaven. Springfield: Gospel Publishing House, 1961.
- Caemmere, Richard R. The Pastor at Work. Saint Louis: Concordia, 1960.
- Constitución y Reglamento de la Iglesia De Dios Pentecostal Mov. Int. Río Piedra: Editorial De I.D.P., 1970.
- Dominguez, Robert. Pioneros de Pentecostes. Madrid: Vimasa I.G. Torrasa, 1971.
- Evans, William. Las Grandes Doctrina De La Biblia. Chicago: Moody Press, n.d.
- Ferre, Nels F.S. A Theology For Christian Education. Philidelphia: Westminster Press, 1967.
- Frodsham, Stanley H. With Signs Following. Springfield: Gospel Publishing House, 1941.
- Grassi, Joseph A. The Teacher in the Primitive Church and the Teacher Today. Santa Clara: University of Santa Clara Press, 1973.
- Haney, David P. Renueva Mi Iglesia. Buenos Aires: Junta Bautista De Publicaciones, 1974.
- Harvey, H. El Pastor. 4th ed. Buenos Aires: Casa Bautista de Publicaciones, 1967.
- Hollenweger, Walter J. The Pentecostals. Minneapolis: Augsburg, 1972.
- Interpreters Bible. 12 vols. New York: Abingdon Press, 1953.

- Holmes, Urban T. The Future Shape of Ministry. New York: Seabury Press, 1971.
- Kennedy, Gerald. The Seven Worlds of the Minister. New York: Harper & Row, 1968.
- Kennedy, William Bean. "Christian Education through History," in Marvin J. Taylor (ed.) An Introduction to Christian Education. New York: Abingdon Press, 1966, pp. 11-20.
- Knox, John. "The Ministry in the Primitive," in H. Richard Niebuhr and Daniel D. Williams (eds.) The Ministry in Historical Perspectives. New York: Harper & Brothers, 1956, pp. 1-26.
- Kuder, Calvin D. "Me - A Pastor-Educator," in Richard Allan Olson (ed.) The Pastor's Role in Educational Ministry. Philadelphia: Fortress Press, 1974, pp. 15-24.
- Lindhorst, Frank A. The Minister Teaches Religion. New York: Abingdon-Cokesbury Press, 1945.
- Lugo, Juan L. Pentecostés in Puerto Rico y La Vida de un Misionero. Río Piedras: Instituto Bíblico Mizpa, 1970.
- Mason, Harold Carlton. "The History of Christian Education," in J. Edward Hokes (ed.) An Introduction to Evangelical Christian Education. Chicago: Moody Press, 1964, pp. 25-36.
- Miller, Randolph Crump. Education For Christian Living. Englewood Cliffs: Prentice-Hall, 1956.
- Mullen, Thomas J. The Renewal of the Ministry. New York: Abingdon Press, 1963.
- Nichol, John Thomas. The Pentecostals. Plainfield, N.J.: Logos, 1966.
- Niebuhr, H. Richard. The Purpose of the Church and its Ministry. New York: Harper & Brothers, 1956.
- Nouwen, Henry. Creative Ministry, Garden City: Doubleday, 1971.
- Oates, Wayne E. The Christian Pastor, rev. and enl. ed. Philadelphia: Westminster Press, 1977.

- Osborn, Ronald E. In Christ's Place. St. Louis: Bethany Press, 1967.
- Pearlman, Myer. Teología Bíblica y Sistemática. Miami: Editorial Vida, 1958.
- _____, and Frank M. Boyd. Verdades Pentecostales. Miami: Editorial Vida, 1954.
- Person, Peter P. The Minister in Christian Education. Grand Rapids: Baker Book House, 1960.
- Rehfeldt, Richard. "The Road to Educational Ministry", in Richard Allan Olson (ed.) The Pastor's Role in Educational Ministry. Philadelphia: Fortress Press, 1974, pp. 33-46.
- Riggs, Ralph M. El Espíritu Mismo. Miami: Editorial Vida, 1956.
- Sandeez, Ernest R. The Roots of Fundamentalism. Chicago: University of Chicago Press, 1970.
- Schuller, Robert H. Su Iglesia Tiene Posibilidades. Tarraja: Vinasa I.G., 1976.
- Sherrill, John L. Habla en otras Lenguas. Miami: Editorial Vida, 1969. They Speak in Other Tongues. New York: McGraw-Hill Book Company, 1964.
- Sherrill, Lewis Joseph. The Rise of Christian Education. New York: Macmillan, 1954.
- Smart, James D. The Rebirth of Ministry. Philadelphia: Westminster Press, 1960.
- Synan, Vinson. The Holiness Pentecostal Movement in the United States. Grand Rapids: Eerdmans, 1971.
- Thompson, Ernest Price. Through the Ages, A History of the Christian Church. Richmond: John Knox Press, 1965.
- Turner, W.H. Pentecost and Tongues. Franklin Springs: Advocate Press, 1968.
- Wagner, Pedro. Cuidado! Ali Vienen Los Pentecostales! Miami: Editorial Vida, 1973.
- Walker, G.S.M. "Minister", in J. D. Douglas (ed.) The New Bible Dictionary. Grand Rapids: Eerdmans, 1967, pp. 825-826.

Walker, Williston. A History of the Christian Church.
New York: Charles Scribner's Son, 1959.

Webster's New World Dictionary. Cleveland: World, 1956.

Williamson, G.B. Pastores del Rebaño. Buena Aires:
Casa Nazarena de. Publicaciones, n.d.